

THIRTY YEARS
as
PRESIDENT *of* BUCKNELL
with
Baccalaureate and Other
Addresses

by
JOHN HOWARD HARRIS
Ph.D., LL.D., DCL

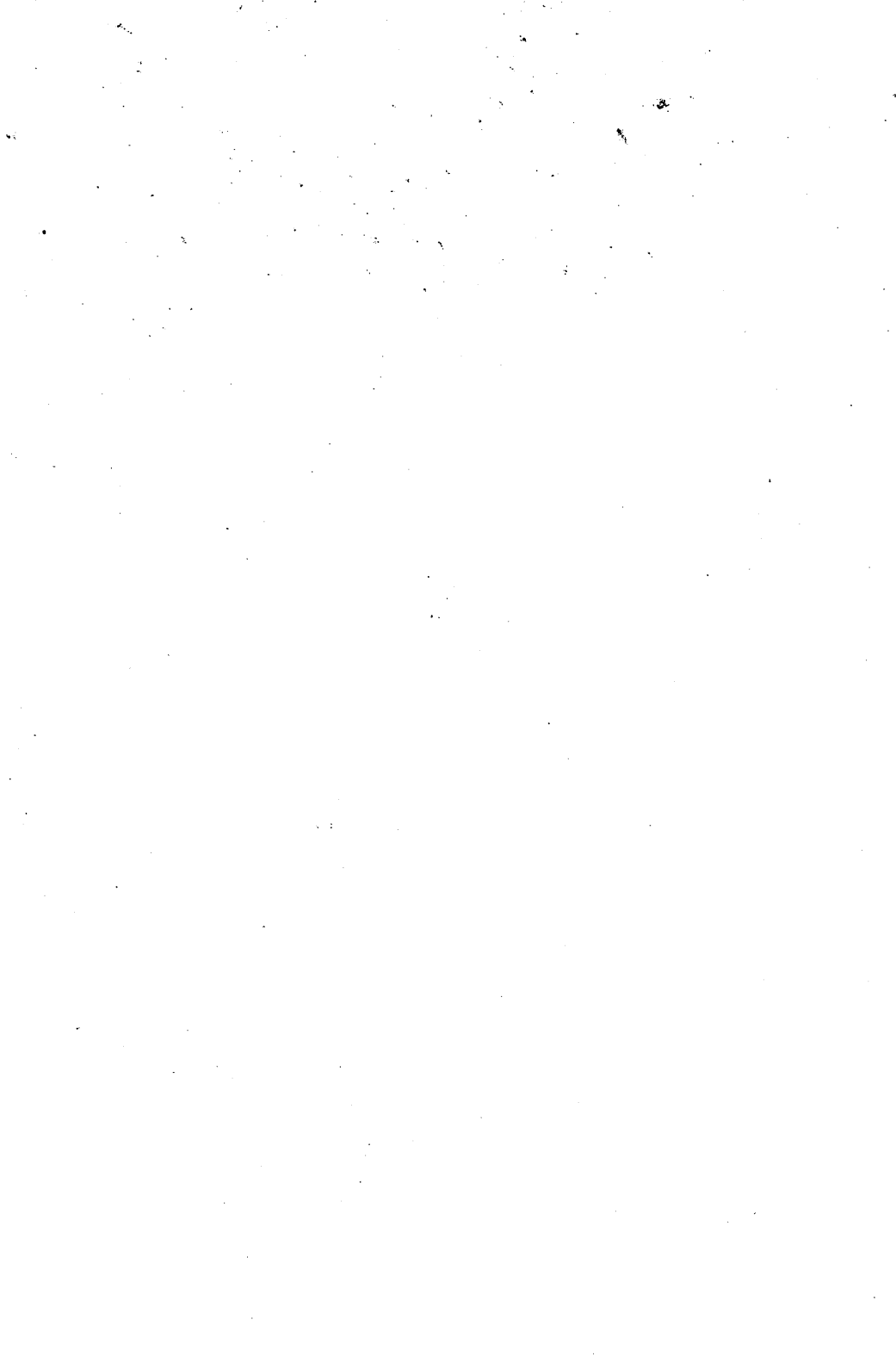
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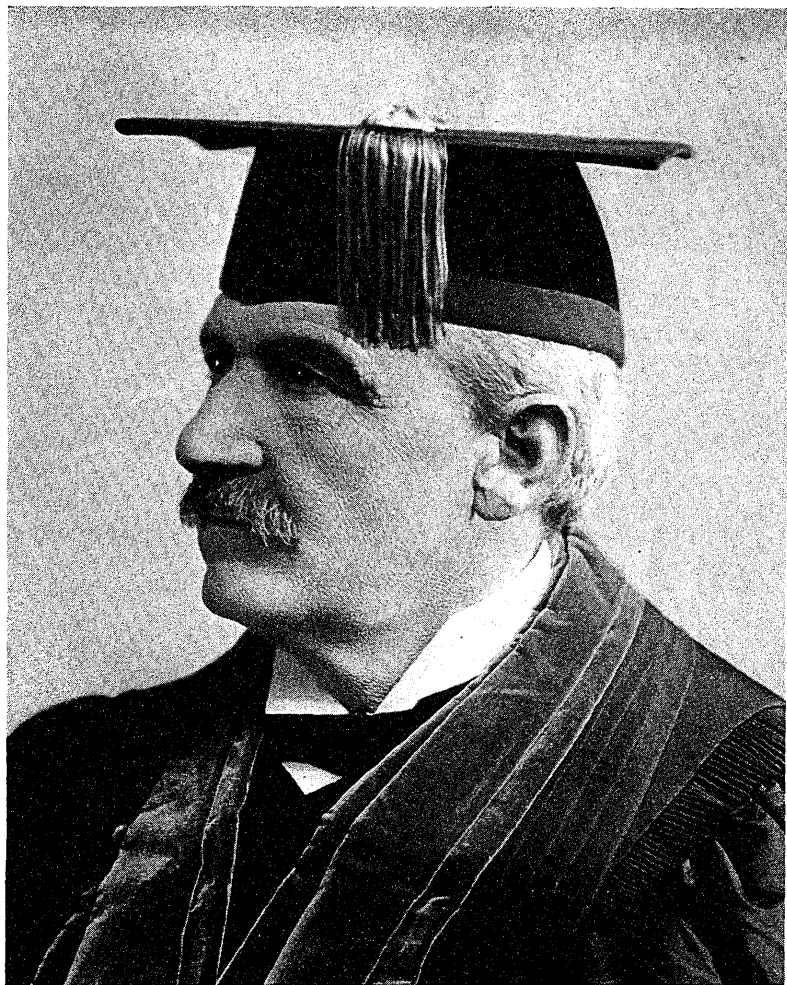


GIFT OF





TO HIS STUDENTS
THIS BOOK
IS AFFECTIONATELY DEDICATED
BY HIS FAMILY



JOHN HOWARD HARRIS, LL.D., D.C.L.

PRESIDENT OF BUCKNELL UNIVERSITY

1889 TO 1919

75 THIRTY YEARS
as
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Addresses

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Ph.D., LL.D., D.C.L.



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COMPILED AND ARRANGED
by
MARY B. HARRIS



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PREFACE

THE SALIENT FACTS of the life of John Howard Harris are a matter of record and history. In the pages which follow, I have tried to add to that record some of the less obvious but equally significant factors of his life, partly from my own knowledge, but largely from the testimony of others.

This I do partly for my own satisfaction as a member of his family; and also for the satisfaction and inspiration of that larger family of his friends and students, his other "boys and girls" as he affectionately called them, to whom this book is dedicated.

My father had planned this book, but he had intended to include only a few of the Baccalaureate sermons. When I came to edit them, I felt that, as a member of the class of '94, I wished *my* Baccalaureate included and made permanently accessible. Realizing that other alumni might share this feeling, the family decided to publish the entire series, although it made the volume twice the size my father had anticipated. These thirty-one sermons are a unique contribution to the life-history of Bucknell. Vital with the personality of their author, free from creed or religious dogma, they are a vivid, fundamental presentation of the way of life that leads to abiding satisfaction. We shall not outgrow them, for they are perennial. They are not of time, because the truth in them is eternal.

MARY B. HARRIS.



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JOHN HOWARD HARRIS

AS AN UNDERGRADUATE. ENLARGED FROM SMALL PHOTOGRAPH
TAKEN ABOUT 1867



BIOGRAPHICAL SKETCH

THE "APPRECIATION," which was printed in 1924 when my father retired from active connection with Bucknell, contained an account of his life. From it was drawn, in the main, the following sketch of his life which appeared in the Bucknellian, April 7, 1925:

"John Howard Harris, President Emeritus of Bucknell University, died at his home at Scranton, early last Saturday morning, April 4, 1925.

"His death came after an illness of several weeks, during which time he had been declining gradually in strength. An attack of influenza, contracted some months previously, from which he never fully recovered, caused complications to develop resulting in his death. Dr. Harris was born April 24, 1847, and would have been 78 years old had he lived three weeks longer.

"The funeral service was held at his home in Scranton. The Rev. William G. Watkins, class of '83 and long a friend of Dr. Harris, was in charge, assisted by the Rev. H. R. Husted, pastor of the Immanuel Baptist Church of Scranton, to which Dr. Harris had taken his membership upon his departure from Lewisburg. Present at the simple services were several members of the faculty, representing Bucknell.

"The funeral ceremony was extremely brief and simple, in accordance with Dr. Harris' express wish. The Rev. Mr. Husted read the thirteenth chapter of First Corinthians and offered a brief prayer. The Rev. Mr. Watkins then reviewed briefly the career of the deceased. Following that, in compliance with Dr. Harris' own request, the assembly joined in the Lord's prayer.

"On Tuesday, the body of Dr. Harris was brought to Lewisburg for interment in the family plot in the Lewisburg cemetery. The same faculty committee that attended the services in Scranton, went to

Northumberland to meet the funeral party which came by motor. Arriving at Lewisburg in the early afternoon, the funeral cortege drove slowly past the University grounds where the deceased had toiled so long and so successfully. Awaiting, here, were the Senior Council and the assembled student body. Quietly the student host fell into line behind the slow-moving funeral cars, and the great procession made its way in impressive silence to the cemetery.

"There, President Milton G. Evans, of Crozer Theological Seminary, who is also a Bucknell trustee, took charge of the simple ceremony that followed. Dr. Evans himself read from the Scriptures and spoke briefly. The Rev. Dr. Raymond M. West, college pastor and also a trustee, offered prayer. In conclusion, at the express wish of Dr. Harris, his grandson, Reese Harris, sounded 'Taps' on a bugle. Thus was laid to rest the body of this distinguished educator and soldier, who was known and loved by thousands throughout this great commonwealth that he served so well.

"John Howard Harris was a son of Reese Harris and Isabel Coleman Harris, and was born on his father's farm in Indiana County, Pennsylvania, April 24, 1847. For thirteen years he lived the life of the average farm lad of that day, except that he secured much more book learning than was then common. By farm work he gained toughness of muscle and sturdiness of moral fibre—a preparation that was to stand him in good stead in the strenuous work that lay before him. During the cold winter months he attended the usual brief sessions of the district school. In summer he attended one of those early select or subscription schools, that were run by private teachers for a fee of a dollar a month from each student. During these years, too, he attended the academy at Mechanicsburg, and also studied with local ministers. Greek, Latin, and Mathematics were the main branches studied.

"Like Lincoln, young Harris was a deep student of books, and like Lincoln, he had few of his own. Robinson Crusoe, Pilgrim's Progress, Uncle Tom's Cabin, and Thaddeus of Warsaw were the only novels he read, for fiction was practically taboo in the Harris home. But what he lacked in fiction, he made up in the perusal of weightier tomes. History was a favorite study with him. By a stroke of fortune a book agent had put into the Harris book shelf a volume

of more than one thousand pages, called an 'Encyclopedia of History, Biography, and Travel.' To the young searcher after knowledge this was a treasure trove, indeed. 'Consequently,' Dr. Harris remarked, 'I have always felt kindly towards book-agents.'

"Whenever he heard that there was a new book in the neighborhood, this youthful student at once appeared before the owner of the book and became a successful borrower. In science he read such books as Dick's Works, Hitchcock's Geology, Comstock's Natural Philosophy, Cutter's Astronomy, Norton's Astronomy, Mitchel's Wonders of the Heavens, and Miller's Old Red Sandstone and his Testimony of the Rocks. In literature he devoured Shakespeare, Milton, Byron, Burns, and other works of standard authors then in vogue.

"The Bible,' Dr. Harris once said, 'we were expected to read as a duty, but I soon learned to read it as a pleasure, and I committed to memory large portions of it, which I have found invaluable in all my life.'

"There was another thing young Harris did which had a profound influence upon all his life. He went to the hilltops. And as is always the case with him who in the love of nature holds communion with her visible forms, she spoke a various language. Then as later, this great student did much of his studying on foot and alone. The effect of such communion with nature is always ennobling, broadening, uplifting. Its effect upon this youthful searcher after truth was marked. To quote his own words, 'I regard my eager, if somewhat indiscriminate, study of nature in both her great and lesser manifestations as perhaps the most important factor in my development.'

"Physically as well as mentally young Harris was ahead of most boys of his age. At fourteen he decided that he was qualified to teach school, and with characteristic directness he at once applied for a teacher's certificate. There was then no law restricting the granting of such certificates upon the grounds of age—or lack of it. The superintendent gave the applicant the desired examination and in honesty had to grant the certificate, for the examination questions were answered satisfactorily. So the youthful pedagogue got his certificate. But it was another matter to get a school. No school

board would employ him. Yet he secured a school a year later, when he was only fifteen. Geography and the three R's were the main branches taught.

"But hardly had he started upon a teaching career before he quit it. The Civil War was in progress. At fourteen young Harris had been rejected as a volunteer, but at fifteen he was accepted as a soldier. This was due to the earnest solicitation of his company captain. The youthful soldier was soon mustered in as a member of the Second Battalion, Pennsylvania Volunteers. His regiment was sent to guard the B. and O. Railroad in West Virginia. This had been partly destroyed by the Confederates at the time of Lee's invasion of the North, and was an important artery of traffic.

"Military life and drill broadened and toughened the young volunteer. When his term of service was ended he was eagerly sought after to teach school, for by this time men teachers were scarce and women teachers were an undesired novelty.

"In August, 1864, came an urgent appeal from Lincoln for more troops and again Harris laid aside his work as a teacher and shouldered a musket. He now became a sergeant in Company H, 206th Pennsylvania Volunteers. This regiment was at once sent to take a place in the line in front of Richmond. Its job was to hold the Confederates, while Grant worked along the left flank and cut off the city. The war here was not unlike the trench warfare in the recent World War.

"Time would have hung heavy on the soldiers in the evenings had it not been for the Christian Association, which performed a service not unlike that rendered in the recent war by the Y. M. C. A. The Association room was always open, and there the soldiers collected to read, write, and debate. Bucknell alumni will know, without being told, that the future college president shone in these debates. More than in any other way, perhaps, Dr. Harris was always distinguished for his mastery of thought. Bucknell has probably never seen his equal as a forceful offhand speaker. It was this mastery of thought and expression that made his fellows elect him, in his sophomore year, president of Theta Alpha literary society, an honor that had previously been reserved exclusively for upper classmen.

"For Harris had entered college soon after the war. Seeing that

the end of the struggle was near, he bent all his efforts toward the completion of the work necessary to admit him. Much of this preparation was done in the rooms of the Christian Association, while he was still in the army. It was then his intention to become a lawyer, and he was shaping his work to that end; but the perusal of some volumes on mental and moral philosophy made him decide to become an educator.

"He had intended to enter Jefferson College, now a part of Washington and Jefferson, but he became acquainted with Dr. George M. Spratt, one of the trustees of the University, who influenced him to come to Bucknell, then called the University at Lewisburg. So John Howard Harris was registered here as a freshman in the fall of 1865.

"It is interesting to note what the 'Hill' was like in those days. The only buildings on the campus were Old Main, the Academy, and the Seminary, without the south hall or the Bucknell cottage. It is also interesting to know that Old Main was then the largest single college building in the country, except for a structure at the University of Michigan.

"Young Harris occupied a room on the second floor of East Wing. He boarded at Derr's, one and a half miles out the road to Cowan. At six o'clock every morning he started, with his fellow boarders, for breakfast. They had to get back for chapel at 7:15. Only once in his entire college course was Harris late for chapel. On that occasion a terrible snow storm made him tardy.

"Dr. Harris completed his course in three years, remaining out one year of the four, to earn money. In addition to belonging to Theta Alpha, he became a member of the Sigma Chi fraternity. He was graduated in 1869 and in 1872 received the degree Master of Arts. In later years Lafayette College gave him the degree Ph.D. Dickinson and Colgate each conferred upon him the degree LL.D. And in 1924 Bucknell made him a Doctor of Civil Law.

"So great was the impression that the student, Harris, made upon his college teachers that President Loomis himself selected this youthful graduate as the person best fitted to found one of the secondary schools that the Baptists were desirous of creating in Pennsylvania, partly as feeders to the University. So at twenty-

two years of age, John Howard Harris was commissioned to create that school known as Keystone Academy, at Factoryville, Pa. He had no funds and but very little backing. But he had unlimited courage, a great vision, and abounding faith.

"The first session of the new school was held in the Factoryville Baptist church. Sixteen students were enrolled. Before the end of the first term the enrollment reached fifty-one. In a few months' time the new principal had completely won the confidence and fired the imaginations of both his students and their parents. Soon a twenty-acre tract of wooded hill was purchased as a site for a school building. In 1870 work was begun on this initial structure, a building 95 x 50 feet, and four stories high.

"In the construction of this first building, Dr. Harris showed evidence of those qualities of progressiveness and prudence and soundness that made him the really great executive he became. He was keen to have the new building; but he did not let his enthusiasm run away with his common sense. He built as the accommodations were needed and could be financed. So the entire structure was not built at once, but only a combined chapel and study room and three recitation rooms. So well did the school prosper that it became imperative to finish the building by 1874. In 1872, Dr. Harris was ordained as a minister, and in 1881 became pastor of the Factoryville Baptist Church, performing the duties of pastor together with those of Principal of the Academy until 1889. In 1885 a second building was completed. This was for the use of women students. The year 1889 saw the erection of a third building. The enrollment totaled two hundred twenty-five students.

"This same year, 1889, saw the election of Principal Harris to the presidency of his Alma Mater. His administration, covering thirty years, is the longest in the history of the University. It was an administration remarkable for constructiveness.

"In 1889 the total enrollment of the college was only seventy-one. The faculty numbered only eight men. There were few buildings, little equipment, and still less money. Yet so commanding was the personality of President Harris that he was able to build a faculty unusual for a college of Bucknell's size. Perhaps his remarkable success in this matter lay in his common sense

methods. He picked men he knew intimately. He preferred to take Bucknell students, whom he met daily in his classes and whose characters he knew well; and, selecting from the best of these, he induced them to continue their preparation at schools of higher learning, while connected with Bucknell as instructors. In this way he secured men of known soundness and strength of character and at the same time gained teachers of broad scholarship. As a result, the work of the students of these men gave Bucknell high standing in the larger universities where these students pursued graduate work.

"The prominent position occupied by Bucknell University in educational work in Pennsylvania, and the number and success of its graduates in the teaching profession may be attributed in large measure to the interest and skill of Dr. Harris in arranging courses for the special training of teachers in the regular subjects of the college curriculum. Perhaps we may best judge of the high standing Bucknell achieved in Pennsylvania educational circles when we realize that Dr. Harris placed his institution at the head of all the denominational colleges of the state, and that his fellow college presidents were so much impressed by his ability and breadth of view that they made him chairman of the College and University Council of Pennsylvania. In this position Dr. Harris served for years and probably exerted a greater influence upon the cause of education in Pennsylvania than any other man.

"When Dr. Harris became president, there was one standard idea of a college course—that was the classical or arts course. Dr. Harris early saw the desirability of broadening his field. The departure from this early college ideal was one presenting more difficulties than the mere introduction of new courses. Dr. Harris established new departments, such as civil, electrical, and mechanical engineering. It was necessary not only to find teachers for these new courses, but also to get together the equipment—laboratories, workshops, apparatus.

"The mere mention of the new structures built by Dr. Harris will give some idea of the expansion of the University under his leadership. These include the East and West Colleges, the New

Building at the Women's College, the Library, the Chemical Laboratory, the Power House, and the Foundry.

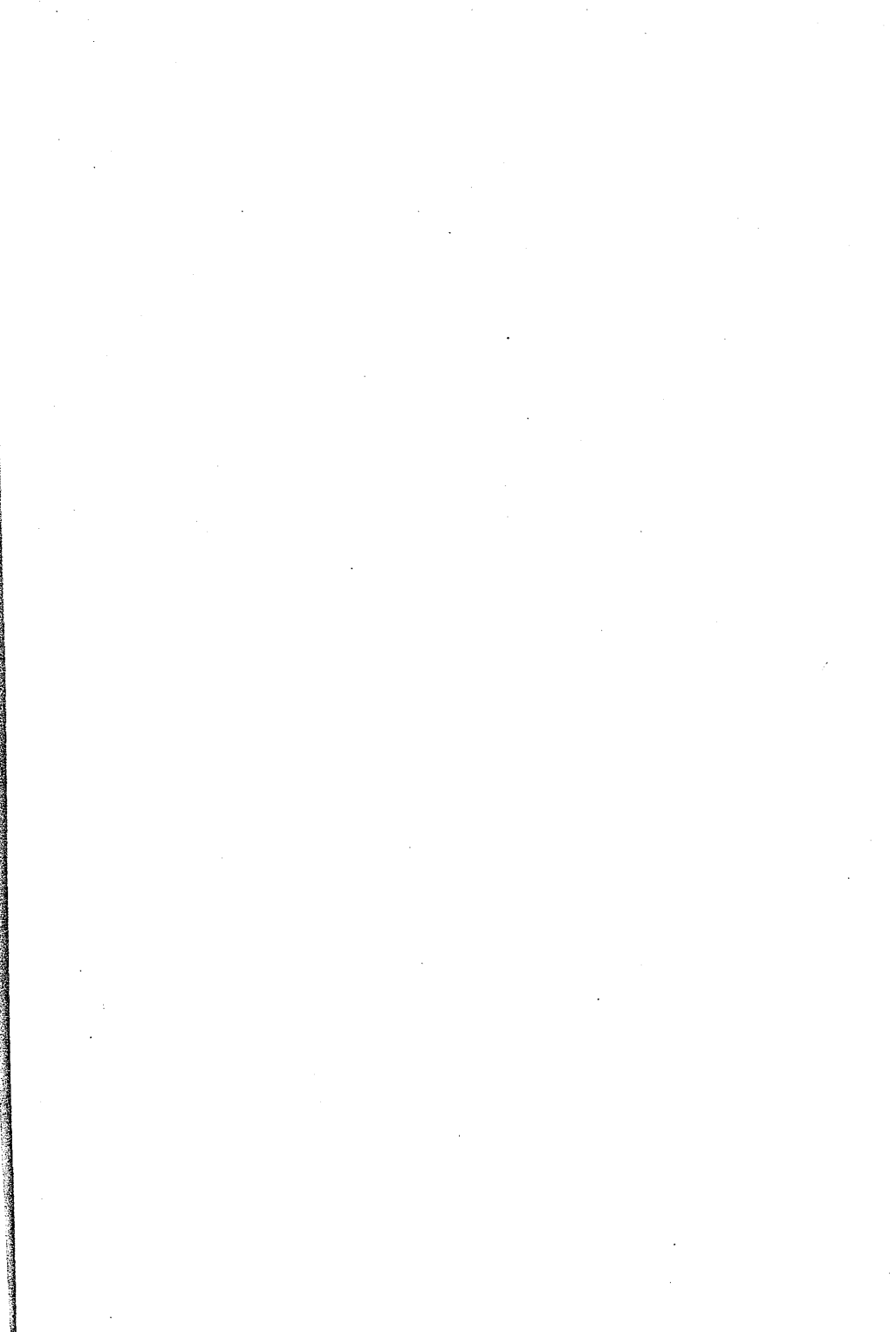
"Bucknell's entrance into intercollegiate athletics really dates from the beginning of Dr. Harris' administration. Before that time there had been no systematic effort to provide suitable place and means for general exercise and physical training of students, nor had any real attempt been made to organize teams capable of meeting rival teams from other colleges. Dr. Harris secured both a gymnasium and a capable physical trainer and coach, George Hoskins, with the result that Bucknell soon became known for her prowess on track and field.

"In 1919 Dr. Harris resigned the presidency of Bucknell. During his entire presidency he had also served as professor of psychology and ethics. He now became professor of philosophy, in which position he served Bucknell an additional five years. In June, 1924, he severed his active connection with the University, but continued his interest as President Emeritus and also as a member of the Board of Trustees.

"In estimating the work of Dr. Harris, one of his fellow trustees has summed up his labors as follows: 'He increased the attendance at Bucknell more than tenfold. He added buildings and equipment in like proportion. He made Bucknell, despite the handicap of a very small endowment, the leading denominational college in the state of Pennsylvania and sixth in size among the more than forty colleges and universities in our state, it being exceeded only by Pennsylvania, and Temple, Pitt and Tech, and Pennsylvania State College, all either large city universities or state institutions. That is indeed an achievement.'

"Dr. Harris was twice married. His first wife, Miss Mary Mace, died in the early years of their marriage. His second wife was Miss Lucy Bailey. Many generations of Bucknell students have known her and loved her for her rare sweetness and charm of character. She survives Dr. Harris, together with his one daughter and seven sons, all of whom are graduates of the University."







MRS. JOHN HOWARD HARRIS

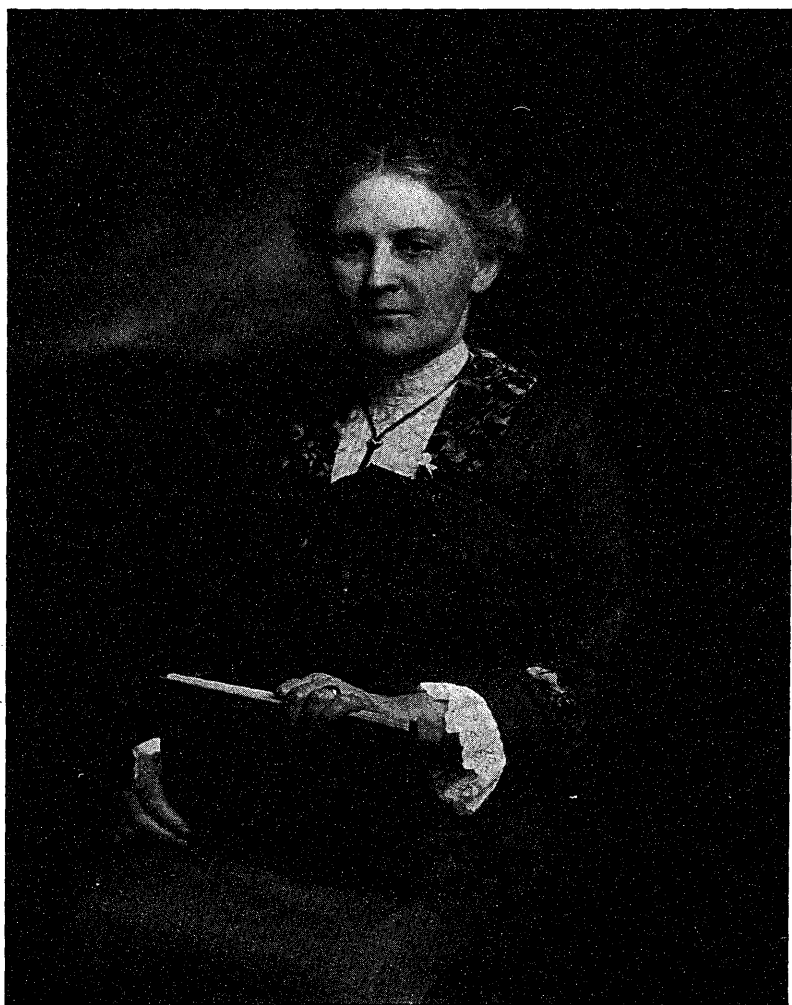
SUCH ARE briefly the facts of the life of John Howard Harris, the record of a man whose activities were limited to two educational institutions and within the confines of the state in which he was born. In considering an offer of a position which would take him to another state, he said:—"I have decided to remain within my Pennsylvania breast-works."

The story of his work at Keystone Academy has been outlined above. The following pages of this volume tell in his own words the story of his thirty years as President of Bucknell. To the esteem in which he was held in other relationships, as Preacher, Citizen, Administrator and Educator, I shall let others testify. I shall try to present as my share a picture of my father in his family.

The ideal my father held of the *family* as "synthesized justice and benevolence," and his emphasis upon the Christian home as the keystone of national soundness were in line with his conduct of his own home and family life. A family of a daughter and eight sons to be educated, disciplined and prevented from being a living contradiction of his pedagogical theories, is a burden for any educator. My father's patience and unfailing sympathy with all the details of our individual interests seem more remarkable when we consider how engrossing, perplexing as well as irritating the problems of administration can be, and what will-power and determination it requires to set these cares aside and attain some serenity and evenness in one's personal life.

I do not remember that my father ever brought his troubles to the table. Sometimes he was silent, but that was the only indication we had that his burden was oppressive. He always had a topic of conversation of current interest, a good joke he had read or heard,—and no one appreciated a good joke more,—or a book he was reading,—something that made the meal noteworthy. No wonder that once when he asked one of the children what he should bring as a present from a trip he was about to make, the request was for "Lincoln's Table Talk."

Many lessons we learned from our family intercourse, simple lessons yet sometimes neglected. My father often said: "Never break your promise to a child"; and I have heard him with grave courtesy ask the youngest, to whom he had promised a bed-time



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story, to change the engagement to another evening or another hour, explaining the circumstances. Unfriendly gossip or criticism was taboo, and was met by the unfailing reminder: "He spoke no slander; no, nor listened to it." During the early years of my life I thought the quotation must be from the Bible.

He had to a remarkable degree a desire to share. He read aloud to his wife by the hour,—that was their greatest delight and choicest recreation. On one of my vacations, in the winter when he was busy, he read with me in German, Schiller's *Thirty Years War*, *Maid of Orleans*, *Mary Stuart*, *William Tell* and part of the *Wallenstein*.

History was his familiar, everyday tool; biography his ardent enthusiasm. Often he sat all night devouring a new biography of Grant or Lincoln or Garibaldi or Washington. I have never known anyone who wasted less time. In fact I do not think he ever wasted any,—certainly not in reading trash. He had too little time for reading to squander it. His memory was almost unfailing and his information exact as well as wide-ranging. His wonderful store was carefully selected and garnered; he did not waste storage space on chaff.

To have reared a family like ours, to have kept close touch with our progress through preparatory school and college, and to have added nine names to the roster of Bucknell alumni is a life work in itself. In it all he had the patient, well-poised cooperation of her who was always in every respect his help-mate and partner, and to whom he never failed to pay homage and tribute.

Of his eight sons, seven, Herbert, Reese, Spenser, John, James, Walter and Stanley, were left to perform the last services for him. His third son, George, died during the influenza epidemic in 1918, leaving a widow and a son, George, Jr. This loss my father grieved at deeply, not only for natural reasons, but also because George was a born research worker and was cut off in the midst of what promised to be a significant scientific career. Though only thirty-three years of age, he had achieved a nation-wide reputation for his investigations into the nature and cure of pyorrhea, and had read before state, national and international Dental Associations. Of his paper before the International convention in 1914, it

was said: "This paper reads like one from the pen of a genius. Original from the first word to the last, clear, concise, and to the point from beginning to end." Dr. King declared him to be the keenest observer he knew, and one of the most scientific men in the profession. Another wrote of him: "In original research he was a genius, in manner, a gentleman, in character, a Christian."

The rest of us are living, and I pay this tribute to the one who is missing, because I know my father would have wished it. For George, Jr., my father felt a great vicarious tenderness, and the two became fast friends, carrying on an animated correspondence. The boy's letters were often illustrated by drawings in which was revealed the same skill that had made his father a successful cartoonist.

One other instance in my father's career I wish to mention, because it illustrates his versatility. On several occasions when he was visiting me at the State Home for Girls of New Jersey, I asked him to address the girls of the institution who ranged in age from eight to twenty. The first time, he said: "I would much rather address an audience of college presidents." He proved he could do both. To the inmates of this correctional school, he spoke briefly, taking one theme and repeating and illustrating it until every child carried the lesson home. At one Christmas service he talked on "Peace on Earth as a Consequence of Goodwill to Men", treating it simply and concretely, showing how they themselves, by their attitude towards the girl who sat beside them or lived in the same cottage, helped or hindered the world-peace.

At the time of his death, though I was no longer Superintendent, the inmates of the Institution sent a tribute of flowers, and asked to have their flag at half-mast until after he was laid to rest in Lewisburg. The Board of Managers, also, had put in their minutes a resolution of appreciation of his influence upon the Institution as an example of the Ideal Father.

A most remarkable fact about my father was that when we left home to make our own lives, he entirely left the control and decision of our destinies to us. I marvel that a man of such strong convictions and dominating personality could have kept hands off, and not even offer advice unless we asked it. There is an Eastern

proverb: "We keep only what we set free." Whether as a consequence or not, the fact is that we went home whenever possible, and consulted him in every move of importance we made, always sure of his sympathy and interest in every detail of our lives.

I have written thus intimately of our family relations, because it is the chief contribution I can make. Others have told of other relationships; but all who knew my father realize that a picture which does not reveal him in relation to his family is lacking in its inmost significance.

This devotion to his family did not withdraw my father from his other relationships nor conflict with them. Rather it was the basis of his out-giving to the larger circle of his students, and the individualizing of their needs. For he never lost sight of the individual in the mass. It was always for the individual student that he worked and with whom he sympathized, and it was the parents of the individual student whom he kept in mind as he dealt with the children of his Alma Mater.

Especially during the Great War was a burden laid upon his heart, as one by one his "boys", among them two of his own sons also, came to tell him that they had decided to go. Not only the strain of uncertainty regarding the material welfare of the college during that disastrous period, but also the agony of anxiety for these children of his adoption did much to exhaust his reserves of physical strength, and crystallized his decision not to attempt to carry out his comprehensive plans for the University's post-war development, but to expend the store of energy which remained in teaching, in daily personal contact with the students.

So he records that the last five years at Bucknell, freed from cares of administration, were the best. During his last year at Bucknell, which he counted one of his happiest, five hundred and seventy students were enrolled in his classes. After his death, two of these came to his home. As we stood looking into his face, one of them said to me: "It does not seem possible all that learning and knowledge and wisdom should have passed from the earth." It has not passed nor can it. This volume will remind those boys and his other students of the emphasis their teacher laid upon the immortality of human influence, and of his

hope and ambition and unceasing prayer that they individually might approach his conception of the Ideal.



THAT MY father's part in the life of the community in which he had lived forty years was a demonstration of his theories of good citizenship is well known. Nevertheless it is a satisfaction to quote the following editorial from the *Lewisburg Saturday News*: "Mute indeed was the tribute to Dr. John Howard Harris who might have had an outward show of affection never before equalled in Lewisburg. He willed otherwise, and his body was lowered into the tomb on Tuesday without pomp, circumstance or spoken eulogy. True enough, one who towered mightily among his fellows needed no panegyric to attract attention to his accomplishments, nor would such have counted in adding to what his life work was aimed to achieve. He sought to accentuate the widening circle that is ultimately to encompass The Kingdom. The burden of his master-theme in the maturer years of his long life was to perfect the world and ourselves, then would come the Universal Spiritual Commonwealth and the promised Kingdom of God.

"This was his objective as we heard him reiterate it, and vastly did he contribute toward that end. Every student who sat before this man of Wisdom felt that his purity of soul and unselfish purpose found him near the Infinite Power, and much a part of it. Hence what he said struck deep into the hearts of those who listened to his inspiring words of counsel and guidance. Thousands have gone out from Bucknell University under his ministration bearing the torch of Truth and true light that has immeasurably helped widen the circle that is ultimately to conquer the world to righteousness and Christ.

"There is not to mourn in the death of Dr. Harris excepting as we feel our own irreparable loss, and that this giant in mind and exalted purpose may no longer personally and directly point the way to true attainment. The thought and reflection of the life of Dr.

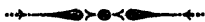
Harris as it partook of every phase of activity from the battlefield for human rights to the gentlest ministration to children and the weak and unfortunate, sounded in the heart a deeper and truer translation of his character as it was known under every trial and circumstance, than could a pompous ceremonial. For this unusual man nothing but what he was could have measured up to the sublime heights he had attained.

"Thus quietly the remains were committed to the earth of one who was long our first citizen, though the most modest man among us all.

"He sought not honors, only service, and how much of it he could render his fellowman. His thought was not the void his departure would make, but how great would be his place above, and so he spoke.

"The life of Dr. Harris was well rounded and complete, and from every human standpoint justified and glorified its existence, and from a study of this life of self-sacrifice there comes to us measureless profit. He never sounded a retreat, his soul never quailed, and in this great loss to us the least we can do is to dedicate ourselves with renewed purpose to the same lofty cause which made his life exalted and now eternal."

At the memorial service my father's uncompromising moral integrity was stressed. As a *citizen* this was his noteworthy characteristic. He had the keenness to penetrate to the vital point in any moral question and to meet it squarely without consideration of by-questions of expediency or popularity. When he felt that a moral issue was at stake in the community, he set forth with all the power of his logic, eloquence and conviction the eternal reasonableness of righteousness, carrying his own conviction to the heart and reason of those who heard. This was the peculiar contribution which he could and did make to the morale or *ethos* of whatever community he lived in. "He will be greatly longed-for in the day of battle."



REGARDING him as a *church member*, I shall quote the words of Dr. John T. Judd, for thirty years his pastor, who spoke at the Lewisburg Memorial Service:

"I want to speak a little bit about his fellowship in church life, —that is why I am here. Doctor Harris believed in the efficiency of a local church as an agency for bringing in the Kingdom of God upon the earth.

"I have a very clear vision of the first day that he worshipped in this church as President of Bucknell University. Doctor Harris came, walked up the aisle about three-quarters of the distance, and sat down. I didn't know whether or not to speak to him and ask him to come to the pulpit. I concluded he didn't want any prominence of that kind, so went on with the service. I was young, and just a little timid about preaching before Doctor Harris, only because he was a new President, I suppose. After the service I wanted to speak to him. In those days the pulpit was isolated from the congregation and it was hard to get to them. I had to pass through my study on my way to greet Doctor Harris, but when I opened the door, Doctor Harris was there to meet me, he was there to grip my hand and express words of appreciation of what he had heard.

"He was a great friend of the pastor, a strong support and arm of encouragement through the years. He never missed a service when he was in town; morning or night he was in his place here. I remember with great pleasure and gratitude that pew where Doctor Harris sat morning and evening, and the row of little tow-heads that sat with him. How those boys vied with one another to bring the youngest to the church! for the child came to church as soon as he was big enough to sit on the seat by himself. Sometimes he couldn't sit the service through, and he would sit on his father's knee, and stay there until the end of the service. So that pew was full if the rest of the church was empty. It was Doctor Harris' way of testifying to his conclusion that the local church is the efficient agency for bringing in the Kingdom, and that he supported the local church. He was there through thirty years of it with me, and didn't fail. Why? Because there was back in that mind his endorsement of the church. He could not speak lightly of the

church of the living God, failing though it may oftentimes to accomplish its ideals, nevertheless constant in its weekly ministrations of the truth, in the worship of God morning and evening on the Lord's Day, in the prayer meeting service in the middle of the week, in the Bible School work.

"He has left an impression upon this church by his devotion to it that will last for many, many years. But now the curve of his life has carried him up beyond our vision, but it still goes on and upwards. He will be no stranger to the King in that home of the soul. He knew the Lord Jesus. He is no stranger to the spirits of just men made perfect, who rejoice before that throne. He knew them by his personal contact with them. We were one family here for many years in Christ, rejoicing together. We did not appreciate this man as we should. Children don't appreciate their father until after they have grown up. We didn't appreciate him, but we do now. We are ready to lay at his feet our crowns of thanks and appreciation, blessing God for his personality and life."



AT THIS same Memorial Service, Judge J. Warren Davis spoke as follows of his teacher, friend and co-worker on the Board of Trustees:

"I was asked to represent the Board of Trustees this afternoon in this memorial service, and yet it seems to me that I am speaking this afternoon as a kind of son of Doctor Harris, because in a very real sense he was the father of most of us, and took the place of a father in our lives.

"When the personality and characteristics of one are analyzed, there are several things that strike us most forcibly. I am going to speak of two or three attributes of Doctor Harris, which stood out prominently as I have watched with him as we walked up and down these streets, and as I have looked upon and listened to him as he moved in and around the buildings on this splendid old hill

we call Bucknell. And the first characteristic of Doctor Harris which stands out, and which seems to me most prominent and at the same time most important, was his sturdy, uncompromising, moral integrity. No one had any doubt as to where Doctor Harris stood on any single question when he knew the moral side of that question. He always reminded me of some great giant oak that reaches its head toward the heavens and shoots its branches athwart the sky, around which the storms howl and the winds blow and the snow descends, and when it is all cleared away, it stands there still. Now that was Doctor Harris, immovable in his moral convictions.

"I have heard him over and over expound the philosophy of the old philosophers of the past, that stand out upon the horizon when we are thinking of great men—like Socrates, Aristotle, and Plato. And he used to tell us that those great men of ancient times placed in the very forefront of their philosophy *the good*; and I have thought a thousand times, as I have thought of him, that he in himself was the exemplification of the philosophy of those great men, which he taught with such vigor and force. To me this was the great, outstanding, lasting characteristic of Doctor Harris—his uncompromising moral integrity.

"And then, again, was his great intellect. Doctor Harris was a constructive thinker. When he analyzed a subject and presented it and sat down, we instinctively felt that there was nothing more to be said. He had gone to the bottom of the subject, he put his great brain into it, and his heart, and his conscience, and viewed it from every point of view, and we felt it exhausted. I remember listening to him many times as he sat in the chapel and taught us Ethics, Philosophy, and Psychology—how without a book he sat there, and sometimes with his eyes closed; we not only felt, but we knew, that he had mastered that great subject from beginning to end, and was presenting to us the results of a study of a master-mind of a lifetime. I have listened to him in the chapel, also on this platform, as he waved his great arms in pronouncing some fundamental truth, and I know that he stirred the hearts and minds and the consciences of those who listened to him to their deepest depths.

"I remember one time we had a special meeting up in the chapel, and, after the sermon had been preached in the chapel that evening,

the minister from Philadelphia who was holding that series of services asked Doctor Harris to speak on some subject. He said he most wanted to speak on a certain statement, and for ten minutes he talked, the greatest piece of pulpit eloquence I have heard; and there was not a student who was not moved to tears, and went forward and shook Doctor Harris by the hand after we listened to him.

“Doctor Evans, President of Crozer Theological Seminary, said, and I feel that many of us can bear the same testimony; Doctor Evans listened to him preach for a number of years at Factoryville, in the Baptist Church,—and he said that he was a most powerful preacher. ‘Not by the grace of his movements, but by the force of his arguments, he is the most powerful preacher to whom I have ever listened.’ He stirred us in our lives. He stirred thousands of men and women, that are stationed all over this country and foreign lands, who think of him as a real father.

“Doctor Harris was a good friend. It is worth something to have a good friend who is not simply a friend to your face, but also a friend to your back; who is not simply a friend when it pays him to be your friend, but who is also your friend in the time of need and in the time of trouble, and who will take his stand by you and share the bitter as well as the sweet, and still be your faithful friend. He was that kind of friend.

“President Hunt spoke of his building institutions. You know the smallest part of his building were the physical parts of the institution up here. The great worth of Doctor Harris was in moulding lives and character. I know of no man who was his superior in moulding, shaping, forming, and fashioning the lives of those with whom he came in contact. I heard Doctor Weston, former President of Crozer Theological Seminary, say, ‘Everything I do and am I can trace to old President Wayland of Brown University.’ I can trace the influence of that man on my life. He moulded my life. Why, friends, there are thousands—yes, literally thousands—of young men and young women, some of whom are growing old now, not simply throughout the commonwealth of Pennsylvania, but throughout this great country and this whole land, who can say they are what they are because that great man was an instrument in the hands of God and under a kind Providence in moulding their lives.

My one prayer is that the good Lord may raise up to bless the earth many other such men as John Howard Harris. I have two little boys. I wish that they might have come unto him, but he has passed on, and I pray that in the good providence of God some person like him may be raised up and preside over an institution, and will be presiding there when they arrive at the age to leave home and be entrusted to the care of others in the place where their destiny is to be moulded."



AS A Debater, *Public Speaker*, and Preacher, my father's career was conspicuous, and every account of his life comments upon his unusual endowment in these respects. Prof. Bartol tells that he was called the "John C. Calhoun" of the College; and his brother-in-law, George Bailey—afterwards a trustee of Keystone—recalls that his first glimpse of my father was on the Bucknell Campus, when he was pointed out to him as the debater for Theta Alpha.

The fact that at the age of fourteen, when Fort Sumter was fired upon, he was called upon to address a patriotic crowd, shows that an impediment in his speech which he set himself to overcome must have been conquered at an early age, and that he must as a mere lad have begun to force his body to obey his will.

He had the physical make-up of a successful public speaker,—tall, broad-shouldered, strong. His sense of humor and play was keen; and all who knew him remember the contagion of his smile, when his piercing blue eyes began to twinkle and his reserved, almost stern features lit up as if sunlight had flashed across his face. His well-modulated speaking voice was the pianissimo of a powerful organ called into full play only when addressing a great out-door assembly, as he often did, or when he rose to the height of some great plea or argument.

The last address in this volume, delivered at the Rochester Theological Seminary Commencement in 1892, received the following comment under the head "Solid Food." "I only mean to single

out certain things which are well described by this phase, and the first of these was the address by Rev. John H. Harris. What an address it was! The scholar; the thinker, the Christian, were in every sentence of it. It was terse, epigrammatic. Every word weighed. Every sentence went straight to the mark. 'It is worth having a Commencement to have such an address as that,' said one of the faculty at its close. 'That was at high-water mark from the first word to the last,' said another. Thank you, Dr. Harris, for bringing to our city so timely and so able a discussion of so important a subject."

All who have heard him deliver the Baccalaureate Sermons year after year will miss in reading them the impression of force and reserve power of personality that seemed inseparable from the words uttered. But even a reading of them, reveals the rhythm and flow of language, the progression in thought to a climax, logical and impassioned, that made each of them memorable. Of him a Pennsylvania Congressman said that after hearing all the outstanding orators and preachers of his day, "he placed President Harris among the first five."



TO HIM as an *Administrator* and *Builder*, both at Keystone Academy and at Bucknell, there are many tributes, from among which I have chosen two. The first is a paragraph from a beautifully illuminated resolution sent to the family by the Board of Directors of Keystone Academy:

"In the loss sustained by the death of Doctor Harris, we hereby give expression to our deep and common sorrow, for we recognize in it the passing of an eminent teacher and preacher, a devoted husband and father, a man and citizen of high aims and standards, whose life and tireless energy were dedicated alike to the cause of education, a public-spirited citizenship, and the welfare of his fellow-man. He wrought a great work for the acquirement of knowledge, for ex-

alted ideals, and for the church; and the benign influence of his life and memory remain to us a lasting benediction."

At the Memorial Service held in Lewisburg, April 19, 1925, his successor, Dr. Emory W. Hunt, speaking for the College, said: "We do not come here this afternoon to make fame for Doctor Harris. He has attended to that himself. As I thought about this service, it seemed to me that the most and the best we can do in it is to make something of an analysis of the various lines along which his activities and his influence have extended, and from the appraisal, even in an imperfect degree, of that life to draw the lessons, the inspirations, the suggestions which may make our lives count for more in the days to come.

"It seemed perfectly natural that I should think of his relation to education. And still it is only the surface of that we can touch. It seemed to me that we should speak of his activities, his influence, along two lines. First, the *building* of institutions—for you recall this is not the only institution which he created. Ever since he left the college halls as a student, he was building. And Keystone Academy, a secondary school, a feeder for colleges and notably for Bucknell, was distinctly his creation.

"The enlargement of the attendance of the College from that small number of seventy students to more than ten times that number in the thirty years of his presidency is perhaps as striking a physical fact in the development of the institution as any that could be mentioned.

"But, of course, everyone who knows what goes in the building of an institution knows that that is a very small part of it. I recall the pitiful resources with which he began, which must have been an intolerable burden to him, which would make it impossible for him to do for individual workers and for those who were concerned for the institution what he would have it in his heart to do; the enlargement of the Faculty to keep up with that rapid growth of the student body—these are administrative problems which, perhaps, no one can appreciate unless sometime he has been put in a position where he had to meet them. He is the builder of the Bucknell of to-day and to-morrow, and those who are already Alumni know it, and

those who are to be Alumni in the days to come ought to have that fact kept fresh in their memories.

"But more important even than the building of the institution is it to be a builder of character. No teacher begins to function until results can be recorded here. Perhaps we should think of everyone as a character builder in two senses. He was primarily a teacher. In spite of the fact that he had to be an administrator, he made himself known and felt as a teacher, and a teacher in one of the most difficult departments. A very large number of the people who are somewhat innocent of an understanding of what Philosophy means are apt not to appreciate the Department of Philosophy in their own thinking, overlooking the fact that the principles and implications of the Department of Philosophy reach out into every department of the institution's work, and into every element of life; and anyone who is big enough and broad enough adequately to teach that department is a teacher indeed. There was a time when for quite a number of years it fell my lot to try to teach the Department of Philosophy while I was carrying the Administrative load of an institution. The intricate, the measureless, detail of the administrative care of a college, together with a full load of teaching, is such that it is a marvel that he sustained it for so many years, and at the same time proved his place as a teacher, which Alumni over and over again testified to as the conspicuous thing in their remembrance of him.

"In building of character there is not simply what some might call the formal work of teaching, but the basic element of personality. No teacher can ever afford to forget that more important than anything else in connection with his work is simply self. The one method of teaching that is never outgrown is the method of contagion. We are often reminded, as we look back over the teachers we remember with a friendly memory, it was nothing that they said, no formal expression of truth, that we recall, but that indefinable thing that we call their personality. We forget their words—most of them—but we know that we will never forget *them*. And what the teacher is diffusing in the presence of his students, by that strange alchemy by which one individual can fairly be transformed into another, is the thing with reference to all of our great teachers which claims our gratitude. As a builder of character, Doctor Harris was

a supreme teacher and a supreme personality, whom most of us who have known him can never forget.

"I am sure that it would be useless to mention what is to me one of the outstanding characteristics of that character, indicated by marvelous self-control. It fell to my lot to be his successor; and for five years Doctor Harris moved in and out of my house, watching my efforts to carry on the institution which had come to be, in a true sense, his. I doubt if anyone of us has ever been subjected to such a test. An institution that he had built, into which he had poured his life, which had become a veritable part of him—it was too much to be expected that any successor would carry on in precisely the same way that he did; and patiently, silently, trusting, for five years he watched the management, or the attempted management, of his successor, and so far as I ever heard, never once did he use an expression that could be translated into comparison (which must inevitably have been to the disadvantage of his successor) or contrast that could embarrass me in the work which I was trying to do. When we think of that as a manifestation of patient self-control, of real character, I hope I shall never be subjected to such a test, and I doubt if many of us could have measured up to it.

"As all ought to know, it seems to me that the best that we who are concerned with the institution can do is to develop it upon the broad foundations which he laid, and to carry on in the spirit in which those foundations were built. I cannot but think this afternoon of that vast number of Alumni, and of those who have loved the College, whose thoughts have turned toward this place in these days in gratitude and in reverence. Men die, but institutions live; and we must see to it that it lives and grows in harmony with the spirit and purpose which have shaped it thus far. We cannot afford to build the future without looking back and taking out suggestions from the past. Thinking this afternoon of that worthy and inspiring past, may we try to grow up into the living evidence of that Perfect Character which was his inspiration and the object of his devotion."



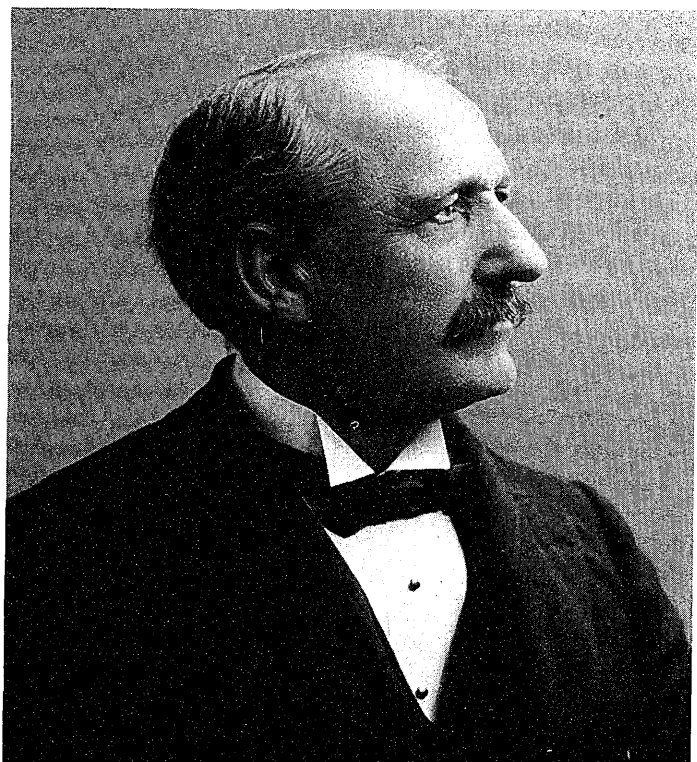
ON MY father's retirement in 1924, Professor Heim wrote the following contribution to the Appreciation published at that time under the editorship of Lewis Edwin Theiss:

"It has been my good fortune to pass six years of my life as a student under Dr. Harris and his assistants, two years at Keystone Academy and four years at Bucknell, and to have had the honor of serving as a fellow teacher with him for twenty-eight years.

"When I first thought of college as a possibility, I was prepared in English and Mathematics, but had little Latin and less Greek. I wrote to a number of preparatory schools stating what I had done. They all wrote me that it would take me three or even four years to fit in with their arrangements. Dr. Hulley finally told me about Keystone Academy and, in reply to my inquiry, I received a letter from Dr. Harris which I still have. It was very short but it advised me not to spend more than two years, indicating what classes I could enter, and encouraging me to come. The next week I started for Keystone, and there met a man whom I still consider the greatest teacher I have known, whose mental grasp and poise, whose intellectual processes, and whose character and personality have so impressed me that their influence abides and has colored the best that I have been enabled to do.

"My excuse for thus bringing in the personal element is that I am merely stating for myself what I know dozens of others can say, and because my first experience with Dr. Harris illustrates one of his outstanding qualities as a *teacher*, namely his helpfulness and personal interest in each student. With him, the individual student and his needs came first and remained uppermost in his thought. He never sacrificed the student in order to preserve a system or to maintain red tape. The organization of the school and the curriculum were made for the student and could be just as readily unmade for him when necessary. There was machinery, of course, and system, but they were not the chief things in evidence. His attitude in regard to this grew out of his deep interest in young people, their problems and difficulties, and his great desire to extend a helping hand to any ambitious youth who was willing to work.

"'The road from the tow-path to the White House must be kept open,' he said in his inaugural address, and he kept it open.



PRESIDENT HARRIS

ABOUT 1900

Because of this, Bucknell University became a great missionary enterprise in the cause of higher education, bringing it within the range of possibility for hundreds of homes where a college education had been a subject entirely foreign to all their calculations. As a result, many of our most prominent alumni, occupying enviable positions in every walk of life, are men and women who never would have had the training nor the college degree, if Dr. Harris had not welcomed them and given them terms and conditions according to which they could make their way through.

"This does not mean that he in any way lowered the standard of scholarship. Far from it. The holder of a diploma from Bucknell never had to apologize or make excuses. He could take it to any of the great universities, from Chicago to Harvard, and it was never discounted but received with a valuation at par with their own. If we relate product to cost, the work of Bucknell has placed her in the very first rank. This is not biased opinion, but the deliberate judgment of educational experts after thorough investigation.

"Dr. Harris did not seek his standards in tradition or imitation. Again and again he asserted that the real standards of the institution are to be found in the minds of the faculty, and that all other factors, both in school and on the outside, have a constant tendency to pull downward, and against this tendency no written regulations, charts, formulas or figures are a defense. Because of this he set a high standard for himself. He was always the student and scholar. He wasted no time in reading anything but the best, and no department of knowledge was outside his interest.

"Thus, Dr. Harris drew to the institution an ever increasing number of ambitious young men and women, who were industrious and placed a value on their time, and who were obliged to make their way in the world. The loafer and the snob were never attracted by Dr. Harris. Since his interest was chiefly in the student, he considered his future needs. When any professor suggested a new course of study, he never asked what had been done nor what other colleges were doing, but whether it had any permanent value and whether it was related to the future life of the students now here. Thus it came about that quite a number of courses now generally offered were given by

Bucknell far in advance of other institutions of its class, which can be verified by a perusal of contemporaneous catalogues.

"Dr. Harris soon became known as a leader in the educational thought of the day, and his institution as one of great significance to the community and to the state. He was honored by other college presidents; they called him the 'prince of college presidents,' and they gave him a prominent place in their association and gave great weight to his opinions. This is not personal opinion but is what the writer has heard from at least three of the presidents of prominent institutions of the state.

"While progressive, he nevertheless emphasized the permanent things rather than the ephemeral, and was never caught by the temporary interests and fads that so easily beset an educational system. He constantly laid emphasis on those fundamental principles that were beyond dispute and that had stood the test of time and of the world's experience. Thus he laid stress on the study of the classic literatures of all time, and on the study of permanent and fundamental principles in ethics and philosophy, in science, religion, and the social and political sciences. We cannot exaggerate the value of this in college teaching. It is not too much to say that the future of the American colleges is bound up in the question of how successful they are in training for leadership.

"The real leader can not vacillate but must be sure of himself and of his grounds for action. 'There is no power,' says President Hadley, 'which in the long run has more commanding influence over the people than the power of a strong man to adhere to fixed standards where weaker men are unbalanced and unsettled by momentary confusion.' Dr. Harris never vacillated, was never panic-stricken, and never struck his colors, for he gathered the undisputed wisdom of the ages and tested it in his vigorous mind, and thus was sure of himself. His certainty, his hopefulness, and his abounding confidence impressed his students with a like spirit, and thus Bucknell has been turning out men and women fitted to be leaders in our day and tomorrow.

"These qualities, and especially his great interest in young people, he took with him into the daily work of the classroom. I wish I had the ability adequately to describe just how he has impressed me as a

teacher. A commanding presence, vigorous and dignified; gestures unique and expressive; a voice the strength and quality of which has always been an object of envy; diction and style, clear, vigorous, and eloquent, showing he lived on intimate terms with the great masters of the English language; an interest and delight in his work that did not permit him to waste time on irrelevant things; a keen sense of humor that was never cutting, sarcastic or offensive; a self-respecting pride coupled with a wonderful patience—these were some of the things that a visitor of a few days could gather and observe.

“But this was not nearly all of it. Dr. Harris was a psychologist and knew that nothing counted but what the student could be induced to do for himself. He had facts in abundance at his command. He was accurate in his use of them and apt in their application. But they did not seem to concern him so much as the abstract principles which explained them. These he would review and return to again and again. He understood his Plato—that details are manifestations of an idea, a concept, or a law, and that it is the fundamental law that has importance. This is a difficult task for any teacher, for it may take weeks before we can be sure that the student has grasped a principle.

“I have had many teachers, and from the classrooms of some of them I carried away ream upon ream of notes and briefs. I have often wondered why I have never again looked at the notes, why I have forgotten what they said, and why the men themselves have never become a part of me. As I scan the past, two teachers I have known, one at Chicago and Dr. Harris, stand out above all the others, and I can not part with their influence if I would. As I analyze the reason, I conclude that it is because these men disclosed themselves to me, and discovered to me their modes of thought; that they allowed me to see the point of view and attitude of mind with which they approached a problem; that they enabled me to follow the mental processes by which they arrived at a solution, and thus with each step, as I followed, I became stronger and more conscious that the time would come when I could walk by myself. I may forget what they taught, but I can never divest myself of the method of work or of the power gained. Teaching such as this is teaching

that lasts and will be taken by the student as an abiding asset for all time into every work in life and to the uttermost ends of the earth. Such a teacher was John Howard Harris."



In 1924 a Resolution was adopted by the Faculty which is given below in full, not only that it may live in our memory, but also to perpetuate it in this more permanent form as a memorable tribute to a co-worker.

WHEREAS, announcement has been made of the contemplated retirement of John Howard Harris, LL.D., from the professorship of Philosophy, it is fitting that we give expression not only of regret at his departure from us, but also of our best wishes and hearty congratulations that he is permitted, while still vigorous in body and mind, to leave a life work which must surely be a source of keen satisfaction as he passes it in review.

It is needless for us to trace the progress and growth of our Alma Mater during the past thirty-five years. It is a great part of the history of the University, and will be told and retold many times; but the intimate relation between all of us and Doctor Harris as our colleague has been such that we wish to record it lest it be forgotten with the passing of those who had the good fortune to experience it.

Doctor Harris was first and all the time a teacher. He never wearied in that work. He was one of us, and a constant inspiration to us as we were learning the real art of teaching. He met the same problems that we had, and he knew the discouragement we would experience. As we groped in the dark and wondered if we were getting any results, his sublime confidence and faith, and our knowledge that each day he would take up the work of the teacher because he loved it, gave us courage and at least made us see that the harvest is not gathered from isolated peaks but from the low-lying monotonous plain.

As our president and chief, he first of all gave us freedom. No one saw more clearly than he that not one of us could have freedom if we could not be restrained from interfering in the work of others. The regulations in the interest of the whole school were always such as he himself was willing to observe, and they were never petty and annoying. If he criticised, the criticisms were constructive and helpful. He never found fault or scolded and, above all, he never threatened. We could grow because we did not live in an atmosphere of suspicion and fear.

He treated us as men and appealed to our manhood, so there was no one of us who did not attain to a higher degree of self-respect because of it. He knew that we were human and had the ordinary human desires and ambitions; but if we could not get greater material rewards, neither did he seek these for himself. In his sight we were never hirelings and wage earners, but fellow workers in a noble and ennobling work.

Doctor Harris had high respect for the work of a teacher and the position of a professor. No one had a keener sense of the courtesy and respect that was due to a member of the Faculty, not only from the students but from one Faculty member to another. Punctilious in his consideration of the rights of a professor, and unfailing in courtesy himself, he exacted like conduct from others. In all his public utterances before students, alumni, or the general public in all the thirty-five years of his connection with the University, no instance has come to our knowledge of an adverse criticism of any of his teachers. He was loyal to his Faculty, and loyalty begets loyalty.

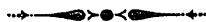
He inspired us with pride in our institution. He believed in it and was proud of it himself. He had faith in it because he knew of the prayer and faith and work of the fathers that went into the founding of our University; and he knew also the character of the homes from which our students came. So there never was an apologetic attitude on his part on behalf of our institution.

In our social intercourse he has always been sympathetic and kind. Devoted to his own home and family, he has respected and honored the home life of the Bucknell professor. He especially respected the Faculty wives, upon whom fell most of the burden but

whose part was perhaps the least inspiring. Their names were not in the college catalogue but they live in the minds and hearts of many a former student. Doctor Harris honored them. When sorrow came to any of us he not only gave his help and sympathy without stint, but was a wholesome source of strength and comfort. His strength of mind and character, his deep sympathy and understanding of the things in life really worthwhile, and his abounding faith that the world is founded on righteousness—all this has seemed to us like a refreshing breeze on a hot, sultry day.

In a real sense Doctor Harris can never withdraw from Bucknell University. In the hearts of hundreds of her sons and daughters he will live for many a day, and receive the affection and esteem no amount of material wealth alone could buy. Those of us who have had the great privilege and honor of working with him will never forget him. Lest others who come after us should not know, we ask that this very inadequate expression of the sentiments of your committee be preserved on our minutes in behalf of the entire Faculty.

C. A. LINDEMANN,
W. C. BARTOL,
E. M. HEIM, *Committee.*



MANY testimonials to the esteem and affection in which he was held marked the chronological epochs of my father's career, bringing him deep gratification and encouragement as he went forward. He was a man of great sentiment himself, and valued genuine expression of it as one of the rewards and satisfactions of life. I can not make mention of them all, but I wish to take this opportunity to express our pleasure that the "Appreciation" published in 1924 brought my father its message when he was able to receive and enjoy it. The *John Howard Harris Chair in Philosophy*, provided by the last endowment, is the type of memorial that would have had his approval and is a fitting perpetuation of his memory.

In conclusion, I quote from an article by Dean Romeyn H. Rivenburg into which he has incorporated one of the finest tributes to my father's memory.

"By his express wish, only the simplest service was held at his burial. The one touch of sentiment in connection with the service, which Dr. Harris had himself planned, was the sounding of 'Taps' by his little grandson, Reese Harris. The services were conducted by President Milton G. Evans, of Crozer Theological Seminary, a life-long friend who taught for five years under Dr. Harris at Keystone, and Dr. Raymond M. West, the college pastor at Bucknell. It was especially fitting that President Evans, whose father's earnest prayer helped to influence John Harris, when a lad of thirteen, to devote his life to Christian service, should speak at his burial. Perhaps no better tribute to his noble life can be given than Dr. Evan's words, spoken at the grave:

"Dr. Harris's native endowment may be judged from his own ideals. He was virile, strong, granitic. Sheer intellectual strength was his characteristic. It was natural for him to keep company with Socrates, Plato, and Aristotle, of the ancient world, and with Kant and Milton, of the modern. Aristotle, the constructive philosophic genius of pre-Christian history, and Kant the critical philosophic epoch-maker of post-Christian history, were his private book-teachers. No wonder he was far more than ordinary in mental grip, in imagination, in robustness of exposition. No wonder his hearers were amazed at his teaching; not strange that men said, 'This man speaks with authority.' Often after hearing him, the words 'Never man spake like this man' involuntarily came into memory. He gripped by the directness and simplicity with which he dealt with the elemental problems of thought and action.

"Great characters in history and epoch-making events were simply Dr. Harris's means of interpreting the one Person that early claimed his loyal service. He called no one teacher except Jesus. He gladly confessed that it was only by the Spirit of God he called the Nazarene Lord. Companionship with the Crucified molded him into a personality of warmth and tender affection. None but wife and children can know how strength was not apparent in the home, but only patience and solicitude and childlike companionship. The

song, the jest, the hearty laugh, the anxious inquiry, the word of praise, all were natural expressions of a Christian, rather than the reflective thinker. But he was both. President Harris lives in the memories of thousands of students as an illustration that the most acute thinker can be a follower of Christ; that the most constructive educator can be a learner at the feet of the Great Teacher; that a guide of youth into all the secrets of science can also guide to the secret of abiding power in the Son of God.

"It is fitting that his last resting place on earth should be on this hill, facing the buildings on the hill opposite. The two hills will eternally call to each other, the one speaking from this mound of earth words of undying love, unquenchable hope, and undefeated faith; the other responding with the joyous enthusiasm of eager and aspiring youth, who, from generation to generation, will gather because of his work for them. His monument is the hill yonder, crowned with buildings he has reared, and crowded with students whose education he has made possible.

"The customary words, 'Dust to dust, ashes to ashes', are not fitting to-day. 'Taps' will sound the evening rest for a day's work well done, a soldier's victory achieved."

PART I

THIRTY YEARS WITH BUCKNELL

and

INAUGURAL ADDRESS

THIRTY YEARS WITH BUCKNELL

is a series of thirty-two articles written by President-Emeritus Harris during the last year of his active connection with the University, 1923-4, giving informally a resume of the problems and policies of his presidency.

These articles appeared week by week in the *Lewisburg Saturday News*, and were to have been the basis of a more detailed history which Dr. Harris would have written had his life been prolonged.

The following editorial is from the same paper:

HIS LAST ARTICLE

"For nearly a year we have presented weekly articles from the pen of Dr. John Howard Harris, for thirty-five years connected with Bucknell University, thirty of which he was President. They embraced the history of the great University during that time, which was a period of rapid expansion under his vigorous and able direction.

"Because of their interest and importance these articles have been carried on our first page, and our regret is that the one appearing today is the last, and concludes the story of the extraordinary accomplishment of one man who had a high purpose and set about with full heart to achieve it.

"It is an added pleasure for the countless friends of Dr. Harris to be able to do him some measure of honor while he lives and is vigorous of body and mind, for the measureless good that marks every step he has taken in the pathway followed during more than a full generation.

"What Dr. Harris has done cannot be estimated, for it is part of the Infinite, and will expand in ever widening circles until the end of earthly time. His was a life work of unselfishness, of martyrdom in the furthering of the Kingdom, and of such Emerson has said, 'God is under obligations.'"

THIRTY YEARS WITH BUCKNELL

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2. WILLIAM BUCKNELL.
3. ELECTED PRESIDENT.
4. FRATERNITIES AT BUCKNELL.
5. GYMNASIUM AND ATHLETICS.
6. THE CHEMICAL LABORATORY AND DEVELOPMENT OF SCIENCES.
7. LAST VISIT OF MR. BUCKNELL.
8. PROMOTING HARMONY.
9. CURRENT FINANCES.
10. THE FIRST LARGE CLASS. ELECTIVES.
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12. THE EDUCATION OF WOMEN.
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14. PREPARATION FOR MEDICINE.
15. THE ENGINEERING COURSES.
16. THE BOARD OF TRUSTEES.
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20. THE SEMI-CENTENNIAL.
21. THE CIVIL AND SPANISH WARS.
22. THE FIRST MILLION.
23. THE FIVE NEW BUILDINGS.
24. SPECIAL FORMS OF BENEFICENCE, SCHOLARSHIPS AND PRIZES;
ANNUITIES.
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26. THE COLLEGE BIBLE CLASS.
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I.

INTERVIEW WITH MR. BUCKNELL

IN 1887, I was elected a member of the Board of Trustees. Following the resignation of Dr. Hill, in 1888, Mr. Bucknell invited me to spend a Sunday at his home to consult with me as a trustee about University affairs. The main ideas considered were:

1. Increased attendance. While he thought that quality should not be sacrificed to securing numbers, nevertheless he believed the output should be larger in proportion to the investment and that larger work would attract greater gifts. I told him that in order to secure larger attendance the scope of the college should be broadened. Courses in Economics and Finance should be offered, together with courses in the law of property, real and personal, contracts, bills and notes, agency, partnership and the like. These courses would attract the sons of lawyers and business men, and would give us an alumni body which would be able to furnish funds for the college as needed. Our present alumni consists mainly of ministers who, while liberal-minded, do not have means. One or more professors of Economics should be secured and some of the local lawyers might be obtained at little cost to give instruction in legal subjects.

2. There is an increasing demand for men and women of College grade to teach in the public schools. We could aid in this work by giving some courses in Education. We should cultivate friendly relations with the State Normal Schools and admit their graduates to suitable courses.

3. We could without much additional capital open a course for graduation in Civil Engineering. Most of the engineering courses require a large expenditure for buildings and apparatus, but in Civil Engineering the amount required need not be large.

4. The development of instruction in the Sciences is needed. This will require a science building for work in Chemistry, Biology and Physics. We have already provided for Astronomy. This will connect with the suggested development in Civil Engineering. As for a course leading to a Medical degree, we do not have at Lewisburg hospital facilities, and a medical college could not be maintained there.

But we can and should give the best preparation to those intending to study medicine.

5. The question of co-education is, I think, already settled by the great State universities, all of which admit men and women on equal terms. The Seminary for women and the Academy for boys will be gradually discontinued as the improvement of high schools will render them unnecessary.

6. I would not favor a lowering of the rates. They are now low enough, and may be gradually increased with the growth of the College in facilities. On the other hand, any young man or woman desiring an education should not be turned away for lack of means.

7. Our college need not be small in numbers, facilities or prestige. Cornell University is an example of what may be done in a small town. With the professors and facilities of Cornell, we could have at Lewisburg a college similar to it. It will, of course, take time and money. But a growing institution will attract gifts, and a large alumni body of laymen will see to it that the needs for growth are supplied.

When I parted from Mr. Bucknell on Monday morning he said he was pleased with my ideas on College education in everything except endowment. He said he thought, when the plant was given, the charges should pay the running expenses.

II.

WILLIAM BUCKNELL

WILLIAM BUCKNELL was of English descent. He inherited nothing from his father but himself and lessons of industry and thrift. His father taught him also benevolence by following the old rule of giving a tenth. The son followed the rule conscientiously; though in his later years he went much beyond that ratio, giving a thousand dollars a week on an average, and during his lifetime over a million dollars in all.

When Stephen W. Taylor, L.L.D., the founder of the University, went to Philadelphia to secure the support of the people of that city for his project, he got the endorsement of the State Education Society which appointed, February 13, 1846, a committee to call a general meeting of ministers and laymen,—the committee consisting of Thomas Watson, James Flannegan and William Bucknell. At the meeting a subscription for \$100,000 endowment was started, with David Jayne, M.D., pledging \$12,500, John P. Crozer, \$7,500, and William Bucknell, \$5,000, about one-tenth of his estate at that time. Mr. Bucknell did not continue his support of the institution, but broke off his connection (though his name continued in the list of trustees till 1863), because he did not approve of the financial management, in two particulars: first, some of the endowment was loaned to members of the board; second, some of the subscribers gave their notes for their subscriptions, paying interest. Thus the largest subscriber gave his note and paid interest till 1866, when the principal was paid by his estate.

When David Jayne Hill, LL.D., was elected President of the College in 1879, he succeeded in re-enlisting the interest of Mr. Bucknell on the following terms:—He proposed to give \$50,000 to the endowment provided other friends would pay in cash a like amount; and call in for what he regarded as proper investment all the outstanding endowment amounting to \$100,000 and put the control in one Board, since the control by two Boards, trustees and curators, had not in his judgment worked well. Mr. Bucknell then became chairman of the Board, and continued so till his death in 1890.

The charter name of the Institution was the University of Lewisburg. The particular name was left for the future, as Dr. Taylor hoped that some patron of sufficient munificence might develop and that the name could be given him. In 1887, on motion and by advice of Dr. Benjamin Griffith, the name Bucknell was prefixed; so that the charter name now is the Bucknell University at Lewisburg. This was done both on the basis of what Mr. Bucknell had done and in hope that he might do yet more. The action was taken without any previous consultation with Mr. Bucknell, but the honor was accepted by him and to some extent also the responsibility involved.

Mr. Bucknell was a man of strong likes and dislikes and independent in his activities of all kinds. As Dr. Griffith said, Mr. Bucknell had his own way of doing things; and, looking back over these many years, it must be admitted that his way was generally the best.

III.

ELECTED PRESIDENT

IN MY INTERVIEW with Mr. Bucknell mentioned in the preceding article, no reference was made to the presidency of the College. On the Monday forenoon of the day I left, he met some of his committee in his down town office, as I afterward learned, and said in greeting them, "Well, gentlemen, I have found our president." But to learn how his opinion coincided with the sentiment of the constituency, he asked Mr. David P. Leas to make inquiry. Mr. Leas accordingly wrote to Professor William C. Bartol as to the sentiment of the Faculty; to Dr. George M. Spratt and William H. Conard as to the State; to Dr. Jacob G. Walker as to the City of Philadelphia. When these had all responded very favorably, Mr. Bucknell invited me to another interview at his house. This lasted only a half hour or so. He had thought out the various points and had reached a decision.

1. He offered me the presidency with the same compensation my predecessor had received.

2. He would rebuild the president's house and furnish it, while I in the meantime should have for myself and family a home in the Women's Institute.

3. He would give \$25,000, part of which should be used in rebuilding the house, and the rest for such purpose as I might, after looking over the ground, think best.

4. He would give \$50,000 to endow a Chair of Theology. From his conversation previously and then, I took it that he had in mind a professorship for teaching the English Bible. He suggested that probably I might wish to take that work myself. Until the chair was established, the income from the fund was to be used for general expenses.

5. As to teaching and my other work, I was to have full liberty.

6. When raising money for such purposes as were needful, I could count on him for one-half. I need not mention his name but

could say that a friend would give dollar for dollar for all that was paid in.

I thanked him for the confidence reposed in me and for his liberal intentions, and left. Soon after at a called meeting of the Board I was elected president, unanimously, as Dr. Spratt explained to me, without its needing to be made so. A committee was appointed to arrange for the inauguration at the Commencement, June 27th. With this committee I arranged for the inaugural address in connection with the Institute Commencement. Mr. Bucknell wrote suggesting I also give the Baccalaureate sermon and preside at Commencement. I replied that it would add variety and interest to Commencement to secure Dr. Russell H. Conwell, or some other such man to preach on Sunday. Accordingly, Mr. Bucknell engaged Dr. Conwell, his special friend. As for presiding, I thought that as the acting president, Dr. Groff, had done the work, he should have whatever honor might be connected with it. In this I was not wholly altruistic. I did not wish to get the reputation of an "inevitable," nor to make the mistakes in presiding which were very likely to be made by a novice in the place.

IV.

FRATERNITIES AT BUCKNELL

IMMEDIATELY after the inauguration, there arose the question as to the attitude of the new management towards fraternities.

The first fraternity at Bucknell was formed in 1855, another in 1862, and a third one later. The two older ones developed much rivalry and influenced materially class and literary society elections, the latter especially in the spring of 1865. In the winter term of 1866, there occurred in the College a sweeping religious revival. In connection with this, the members of the three fraternities held a joint meeting and, after discussion, decided to disband. The youngest fraternity, Theta Delta Chi, accordingly went out of existence. A majority of the other two resigned their membership, but a minority in each continued their organization. Following upon this action of the students, the Faculty and Trustees enacted a rule forbidding secret fraternities in the College, and requiring all matriculates to declare that they were not members of any fraternity and pledging themselves not to join any while students of the College.

The two societies continued their existence openly as graduate chapters, taking in members of the Senior Class after graduation. There ran, also, through all the classes, groups of pledged men who would upon graduation be initiated. Also, the national fraternities decided that the act of the local chapters accepting the resignation of these members was invalid, and many of these members returned.

During the next thirteen years, there was more or less of conflict in the college arising from an effort to enforce the rule, and a suspicious spirit was begotten that attributed everything to the fraternities or to those opposed to them. So while the men of 1866 had hoped to promote good Christian feeling by abolishing the fraternities, they occasioned more strife than they healed. When Dr. David Jayne Hill came to the presidency in 1879, the requirement of the pledge was discontinued.

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ties. As I had viewed the affair from a distance, and had taken no part in it, I could consider the matter somewhat impartially, and had made up my mind as to what I would do. The old conflict was of the past and I would not discuss the merits or demerits of it. The fraternities were here and were here to stay as an integral and important part of college life. I thought it would not be best for the president to belong to any chapter. He could thus better maintain a position of impartiality.

Regarding the fraternities as a part of the University, they were brought under the general control of the Faculty. The fraternities then existing were given Faculty recognition. No new fraternity could be formed without Faculty permission. But during my thirty years, no group of students desiring to form a local society or a chapter of a general fraternity was refused Faculty recognition. It was part of my plan to permit increase in the number of fraternities. In this way any man in the College who wished to join a fraternity could unite with one. Through Faculty recognition the element of secrecy was reduced to a minimum, as the names of the members of each chapter were known, and each fraternity was judged by the kind of members it had. In 1919, the number of men's fraternities had increased to eight.

A rule was also adopted requiring one year of residence and the completion of one year's work before a student could be taken into full membership. This put a stop to taking in preparatory students and others almost as soon as they reached Lewisburg. As the Academy has been discontinued, part of this rule is of less consequence now. I also favored the ownership of houses by the fraternities. These connected the fraternities with the community and trained them in the care of property, a training which they could not receive while rooming in College halls. As the fraternities were regarded and came to regard themselves as a part of the University, they took more interest in the general affairs and helped to promote scholarship and good order. If a member of a fraternity neglected his work, his fraternity would bring pressure to bear upon him, inflicting some form of student punishment, if necessary. In later years, the national organizations required regular and frequent reports on their members, and any serious falling off in scholarship or conduct would lead to a for-

feiture of the charter. In these, and in many other ways, the character of the fraternities has greatly improved. They are not yet perfect, but neither is any other institution. As for myself, I tried to treat all with equal justice and found the young responsive to fair treatment.

V.

GYMNASIUM AND ATHLETICS

DR. JUSTIN R. LOOMIS who served as President from 1858 to 1879 was desirous of having the campus graded so that the athletics of the Institution could be improved. As no money was on hand or obtainable, he undertook at his own cost the grading of the present athletic field the year before he retired. He and his son, Freeman Loomis, bore the expense amounting to \$3,400, an amount greater by \$400 than their combined yearly salaries.

In 1885, the Alumni Club of Philadelphia subscribed \$3,000 towards building a gymnasium. At the annual Commencement, June 22, 1886, the General Alumni Association undertook the erection of such a building, appointing a committee of six, of which Professor Francis Wayland Tustin was chairman, to secure the necessary funds. Upon the death of Professor Tustin, April 15, 1887, Professor William E. Martin was appointed chairman. The Alumni voted to name the proposed Gymnasium in honor of Professor Tustin. At the Commencement, 1888, the Gymnasium Committee reported a total subscription of \$5,000.

This was the condition of the enterprise when I was inducted into office in 1889. Immediately there was an insistent demand that something be done, or their money be returned to the donors. After obtaining a list of the subscriptions and of the money paid in, I met the Finance Committee, including Mr. Bucknell, at his office on July 8, 1889, and recommended the erection of the building according to the plans, promising that I would see to the raising of the money, and that I would commit the supervision of the construction to the Chairman of the Alumni Committee, Prof. W. E. Martin. As to collections and soliciting subscriptions I should employ such help as I found best, conferring in all matters with the Finance Committee. As I had a class lecture five times a week, I was hindered in the business of securing subscriptions, but was assisted in that work by Rev. James W. Putman. The \$5,000 pledged proved to be worth only \$4,000. At the Commencement, June 25, 1890, the building was dedicated, the balance needed having been secured. The securing of equipment

I entrusted to the Registrar William C. Gretzinger, who did it, as he did all his work, well. As Mr. Bucknell had given the Observatory on condition that the other friends should contribute equally to the Gymnasium, I was not at liberty to ask him for anything. The main difficulty was that it was an alumni undertaking and nearly all the alumni were ministers, who were unable to do much. The actual doing of something however, though not large, had a good effect on the spirit of the College.

Charles W. Allen, of the Junior class, who had already served as captain of the football team, was appointed Physical Director. With unusually good material in the College he was able, in the season of 1891, to win notable victories such as gave Bucknell excellent standing in the Athletic world. In the three major football games of that season, 1891, the score was Bucknell against Lafayette 16 to 10; against Cornell 4 to 0; against State 12 to 10.

In other forms of athletics, Bucknell maintained high standing during these thirty years. The cleanness and energy of the sports was due in large measure to the Faculty Athletic Committee, Professors Rockwood, Bartol and Hulley, and later, Professor Griffith, and to Judge McClure who acted on behalf of the Alumni. Professor Griffith acted as financial controller for three years and turned a deficit of \$2,319.60, scattered among fifteen local creditors, into a surplus of \$1,434.95 by good management, without soliciting subscriptions or making payment by the students compulsory. The salary of the coach, who was also physical director, was however paid by the College.

In the earlier days, not much attention was given to physical culture. Among our mountains and valleys with our creeks and river, there were resources for outdoor free physical exercise which made required training needless for most students. As most of the students roomed on the "Hill", and took their meals in the town or in adjacent farm houses, the requirement of a walk in the open air six times a day was self-enforcing. With the advent of intercollegiate athletics, came attention to diet and sleep and the systematic training of a few, though the influence of these few permeated the whole student body and made for temperance and self-restraint as well as for strength and agility. There came in evils also (as every good thing may be

misused), such as overtraining and neglect of studies. The moral strain arising from the desire to win was often too strong for the student and even at times for the professors. I always had three wishes for our teams: first that they might play fair as well as hard; second that the play might be so directed as to reduce dangers from accident to the minimum; third that they might fairly win. Whatever theoretical views one may have in regard to intercollegiate athletics, one's heart always goes out in sympathy to the husky young giants who risk life and limb for the honor of Alma Mater. Kept within reasonable but not rigid limits, I have no doubt that athletics are beneficial to the moral and mental as well as to the physical well-being of the College.

VI.

THE CHEMICAL LABORATORY AND DEVELOPMENT OF SCIENCES

WHEN at the Commencement in 1889, Mr. Bucknell asked me what I had decided should be done with the rest of the twenty-five thousand he had given, I said a science building was most needed, in order to broaden the curricula and increase the work of the Institution. He readily concurred and directed his Committee to erect such a building. This was done in accordance with plans of Prof. William G. Owens. The building was presented on behalf of the family by James H. Little, Esq., husband of Mr. Bucknell's eldest daughter, at the next Commencement, June 25, 1890.

Preparing for this, I had in the fall of 1889 mapped out for the consideration of the Faculty three courses of study leading to degrees; the Classical, the Philosophical with either Greek or Latin, and the Scientific Course, the last being new. There had been a Scientific Course, with a requirement of the Common English branches and Algebra (through equations of the first degree) for entrance, and of three years for completion. To make the degree in Science equal in honor, so far as might be, with the others, I made the requirements for admission equal in amount to the requirements for the other courses, requiring also four years for completion. The Courses were adopted by the Faculty and confirmed by the Trustees. The new building and additional Professors in Science enabled us, as the school increased in numbers, to add new courses of study till they had grown in Chemistry from four in 1889 to twenty-two in 1919; from four in Biology to twenty-four; from ten in pure and applied Mathematics to sixty. By 1919, the number of students in Chemistry had risen to two hundred and fifty, and the building presented by Mr. Bucknell had become entirely inadequate.

We secured additional students first from the High Schools, which began to develop in 1890, and have since grown to immense

proportions. No doubt some of these high schools in the larger cities will be raised to full College rank, as many of them are now rated as Junior Colleges. Still the supply from this source will keep on increasing, as population advances. We must remember that the population of Pennsylvania has increased from 5,258,000 in 1890 to 8,720,000 in 1920, and the demand for education is increasing still more rapidly.

In the Normal Schools of the State, the requirement for graduation was more in Science and other subjects but less in Latin than was required for College entrance. These graduates we admitted to the college upon their diploma without examination, and they proved to be among our ablest and most industrious students. I also took care to visit the Normal schools and support them in their work. Thus I addressed the students of all the Normal schools, except one, in the State, some of them several times. We also gave deserved recognition to men engaged in Normal School and High School work, such as George Morris Phillips, John Ballentine, Reece W. Perkins, Henry T. Colestock, O. W. Kitchell, George W. Phillips, J. R. Flickinger, John G. Becht, Frederick W. Robbins, James M. Coughlin, Charles D. Koch, Charles Lose, A. J. Davis and Addison L. Jones.

An appeal to another class was found in teaching Human Anatomy with the actual dissection of the body. We were the first among literary colleges to adopt this method. It proved a strong inducement to physicians to send their sons and students to Bucknell.

VII.

LAST VISIT OF MR. BUCKNELL

IN THE winter of 1890, Mr. Bucknell came to the College for a visit, the only time that he had been at the College except at Commencement. Commencement is a good time to see how the students and faculty enjoy holidays, but a poor time to learn how they work. He had entered his son Howard as a student in the Academy and the chief reason for his coming was no doubt to spend some time with him. He was entertained at the Institute, where, by erecting the annex, he had made provision for entertaining the Trustees in what was called the Bucknell suite. He was careful to pay, usually as a present, a sum equal to what he would have paid at a good hotel. He made it an invariable practice to do so.

While he was our guest, a student called on him for a gift to the church where he was preaching. This breaking in on his vacation troubled Mr. Bucknell, who was very methodical in his giving as in everything else. He preferred to have requests put in writing, and then when the date for his gifts came, he would look over all and give to those he regarded most worthy. I explained to him that I would not ask guests of the University for gifts; nor so far as I could control it, permit others to do so, as in my experience I found it best to visit men in their offices during business hours, or write to them. Without any suggestion on my part he told me however that at his next distribution he intended to give the College \$25,000 for such purpose as I might think best. I said I believed the best thing that could be done was to install a central heating plant. He replied that he had been thinking of that himself and would do it.

He gave me in this visit a full account of his plans for the final disposal of his estate. He intended to establish three trusts giving to each one-third of his estate, or over one million dollars. One of these trusts was already executed, the income from which was to be paid in equal shares to his three daughters by his first wife. In this, he urgently advised his daughters to give one-tenth of the income to benevolence, one-third to the College. This the daughters have con-

tinued to do. In the year ending May 31, 1923, two of them paid \$1,375.60.

In the second trust, papers for which had been drawn up, but not signed, he placed about an equal amount, the income from which was to be paid to his children by his third wife. In this he required that one-tenth be paid by his trustees to benevolence, one-half to the College. For the third trust of an equal amount, the papers had not been drawn up. In this he intended to provide that the income be paid to him during his life and to his wife during her life if she survived him. In regard to this trust he said nothing to me about benevolence; but remarked in that connection, that if we had \$500,000 more we would be as well off as Brown. Mr. Bucknell passed away March 5, 1890, without having executed the second and third trusts, so that the rest of his estate was distributed according to his will. In his will he made no provision for benevolence, as he was strongly opposed to people putting off their benevolent gifts till their death. He had all his life followed the tithing method, and had given away over a million dollars.

VIII.

PROMOTING HARMONY

THE REORGANIZATION of the Institution in 1882, one condition upon which Mr. Bucknell made his gift of \$50,000, led to considerable dissatisfaction; and the name given in 1886 increased the opposition, which was silent but in many ways effective for evil.

The original Board of Trustees had consisted of twenty members. This Board controlled the finances of the Corporation and had the power of employing and dismissing professors. It was the real governing body. All these were asked to resign, and one after another they resigned and the places were filled in some cases by re-election, in others by new men. Some of those re-elected declined to serve.

To the Board of Curators, forty in number, had formerly been entrusted the scholastic interests of the College, promotions, granting of degrees and the like. This Board was discontinued and its powers confided to the Trustees. Thus some fifty of the staunchest friends of the school and most influential men in the state were removed from official connection with the College. Whenever I addressed an Association or Church, I always referred with appreciation to the work of the founders, but without direct reference to any persons or to the changes that had been made. As I had no part in the management at the time, so I had no responsibility for what had been done.

When I addressed the Northumberland Association in Williamsport in my first year, one of the former Trustees, who had served on the Board twenty-eight years, came to me after the meeting, and said he was pleased to meet me but that he was "through" with Lewisburg. After serving for nearly thirty years and having risked his estate as security for the College, he could not overlook the fact that he had been asked to resign. The next morning however he came to the station to meet me; and failing that, he sent word that he had thought the matter over and had decided to let the past go, and to join in supporting the school. This experience was duplicated in nearly every association, though not always with such favorable

ending. I put all these men on our mailing list, from which many had been dropped, and thus helped to re-kindle their interest.

Another cause of discouragement was an unfortunate division in the faculty in the course of which one professor had resigned and one had been deposed. A majority of the Board of Trustees supported the administration and a majority of the Curators favored the professor. The division ran through the Alumni and friends and the case had been taken into the Courts. Many students went to other colleges and the attendance in the College sank to forty-four; in the three schools (College, Seminary and Academy) to a total of one hundred and thirty-five. This strife had smouldered along for many years, antedating the time I entered the College in 1865. When Dr. George R. Bliss who had exercised a strong harmonizing influence left the College in 1874 to take up work in Crozer, it burst into flame, and was the chief interest of the College for the next five years. The accession of President David Jayne Hill in 1879 smoothed over the difficulty though it could not fully heal it. President Hill showed wonderful tact in a difficult situation, but complete healing required time.

When I came into the situation, ten years more had elapsed. I made no distinction against the deposed professor and his friends, and recognized the services rendered by both parties. But my main reliance for regaining the support of old friends and winning new ones was a growing institution. If in three or four years the attendance were doubled, raised from seventy to one hundred and forty, it would do more to evoke enthusiasm than a thousand speeches. As the attendance had always veered around seventy and the graduating class about eleven, it came to be accepted as a sort of fate that the number could not be increased. At the close of the Civil War, the attendance rose to eighty-six. This time was referred to years afterward by one of the professors as "the great educational inflation and its subsequent utter collapse." Another told me after I was on the ground that "no one man or five hundred men could greatly increase the attendance. What was to be done was to make the College first class in quality and in resources." He added that I would make a mistake if I did not impress this upon the supporters of the school.

However, I was convinced that by enlarging the scope of the school we could bring in a large body of students intending to follow other callings than the ministry, and thus build up a strong body of lay alumni, some of whom would inherit or achieve wealth and could furnish in the next generation a solid financial basis. My first objective then was a class of fifty in the fall of 1890, and never less in any year thereafter.

IX.

CURRENT FINANCES

WITH the death of Mr. Bucknell, those who had been specially brought into the Board by him practically retired. An exception to this was Mr. Harry S. Hopper, who, with his wife Harriet Bucknell Hopper, continued as strong supporters of the school. Mr. Hopper succeeded Mr. Bucknell as chairman of the Board till his death in 1917. No one could have asked a more helpful and considerate chairman than he proved to be. Upon my nomination, Mr. James S. Swartz was chosen as his successor, a man in every way equal to any that preceded him in that office.

Mr. David P. Leas had been elected treasurer at the re-organization in 1882, and served, always without compensation, till his death in 1916. For the first seven years, he gave much attention to the details of the current finances, and much of his time. Accordingly in 1890, shortly after Mr. Bucknell's death, he informed me of his intention to retire from the office. I urged upon him the importance of his remaining, especially in the care of the endowment. I told him that I would undertake the care of current expenditures, for which I had some experience, as I had been actual treasurer of Keystone Academy during my twenty years there, and both actual and nominal treasurer during the later years. Though the expenditures of the two schools were different in amount, they were essentially the same in character. Nor was the difference in amount so great then as it would be now, as I had in my last year at Keystone two hundred and twenty-six students; and in my first year at Bucknell seventy-one in the College, and in all departments two hundred and eighty-five. The first Registrar of the University, then just appointed (and who continued in service greatly to the advantage of the University for twenty years, till his death in 1909) attended to the work of collection and disbursement and the keeping of accounts. This arrangement was continued till my retirement June 1, 1919, when I turned over a surplus in current account of \$53,318.29.

I followed the requirement of Mr. Bucknell to keep the outgo

somewhat less than the income. The Charter of the Institution wisely provides that the "Trustees shall not for any cause or under any pretext whatever encumber by mortgage or otherwise the real estate or any other property of said institution; and that they shall not involve it in any debt which they have not the means of paying." The accumulated surplus, June 1, 1919, of \$53,318.29 included the balances due the several departments; to the Chemical Department, \$8312.13; to the Engineering \$9441.05. These balances were to be used for the enlargement of the Chemical work, and for a building for shop work similar to the building for forging, and located near it, enterprises which I expected to take up next. The remaining free balance, \$35,833.73, I expected to use in increasing the salaries of the professors, as soon as the Great War should end.

I early arranged a system of expenditures in part fixed by direct action of the Board, as in the case of salaries; partly, as in the expenses of upkeep, as fixed by the president and superintendent. I required each department to charge enough for laboratory fees and materials to meet the ordinary expenses of the department. These charges were collected by the registrar, a separate account was kept of each, and the money was expended under the order of the professor in each department. In this way each professor knew how much he had to depend on, and was saved the unpleasant task of requesting each year an appropriation and perhaps having it cut down. Besides it put the more modest professor on an equality with his more unfortunate brother.

Of course major improvements were made by direct action of the Board, or secured by gift. Thus Mr. Samuel A. Crozer gave in one gift \$5,000 for the purchase of electrical apparatus. Many of the professors made or had their students make the required apparatus. It reminds me of a head professor of Chemistry in one of the large eastern colleges which had become rich. "Formerly," he said, "we constructed much of our apparatus; now we send to the city and buy whatever we fancy. Then we had Chemistry and produced chemists; now we have splendid chemical apparatus."

Our professors knowing the condition of our finances were without exception careful in their requests, and I believe all of these re-

ceived what they asked promptly and cheerfully, with only the regret that it was not twice as much. One of our professors when invited to another field, said that one main reason why he stayed with us was that no request of his had ever been refused.

X.

THE FIRST LARGE CLASS

THE CLASS that assembled in the fall of 1890, numbered fifty-nine. They adopted as their class cry "Hear us yell, hear us roar, Bucknell's big one, ninety-four." The college rose in attendance to one hundred and three, so that Bucknell's big one outnumbered the other classes by fifteen. Seven of their names are included in the Committee of one hundred (1923) to raise the one million endowment. No class after that entered with less than fifty and by 1920, the number had risen to two hundred and ninety-three. This class entered upon the revised courses leading to degrees, the other three classes being carried through with the courses such as they were at the time they entered. In the new courses, all the studies of the first two years were required; in the last two years, two-thirds of the subjects were required and the other third elective. My subjects, Psychology, Philosophy and Ethics, were required of all Seniors, five hours a week; to all Freshmen I gave a lecture course, one hour a week on Practical Ethics, and to the Seniors a lecture course on Evidences of Christianity, one hour a week.

The elective system came in gradually. In 1879, seven electives were offered, in 1890, revised courses, eighteen were given; in 1919, when I retired from the presidency there were over two hundred and twenty-five full courses given five times a week. In order to maintain continuity in the work, and to avoid fragmentation and the following lines of least resistance so common in the elective system, we arranged ten curricula of studies leading to appropriate degrees, and in them made most of the subjects required.

With this class, 1894, the Valedictory, Salutatory and Masters' orations were discontinued. It was always difficult to assign these honors without incurring charges of partiality and causing ill feeling. It often happened that two or three would be so nearly equal in standing that only mathematical calculation could determine which should have the first place. In the class of 1868, Jonathan Jones and Leroy Stephens were exactly equal and the matter was decided by lot,

Stephens drawing first place and Jones second. With the introduction of electives, and increase in the number of professors, satisfactory assignment was increasingly difficult. I therefore averaged the grades of the Valedictorians through the twenty preceding years, and took that which proved to be ninety-four as the grade for first honors, which all might have who could attain that standard. This proved an important stimulus to work. For when only one could attain first honor and it was usually known in each class before the end of the Sophomore year the two or three upon whom the award would fall, the rest lost interest in the work. In order to keep faith with those who had previously entered and do justice to them, the old "honors" were assigned according to the law prevailing since 1851, to the classes that had entered before the change was made.

Another change, though of minor importance, which I presented to the Faculty and which was adopted was the relative weight given to the final examinations and to the term's work, which up to that time had been equal. I arranged that the professor should allow three times as much weight to the term's work as to the examination. Though represented by numbers, the grades indicated not quantity but quality and so were always more or less misleading.

As I wished to visit the principal churches of the State, I placed my Monday class at four in the afternoon, and thus I could return in time for it from almost any part of the State. I declined invitations to distant places, so as not to fail in my class work. It was of central importance that the student should regard his work as serious and that there should be no break in continuity caused by the absence of either professor or pupil. More important than any field work or publicity was the maintenance of interest at the center from which letters pass out by the thousand into the communities from which these students come and into which they return in vacations and after graduation. One student satisfied with the school and enthusiastic for it will bring others; in one case, such a student brought over twenty. So that not only our duty to the student whose future was entrusted to our care, but also self-interest demanded that we deal justly and kindly with the young people.

I put myself to any inconvenience to get back to my class work,

and this had a good effect on the students. They expected me back and prepared accordingly; they saw that I valued their work and they imbibed the same spirit. As one of the students said, "Oh, he will be here for his class, if he has to ride on the cow-catcher of a freight train."

XI.

ENDOWMENT OF 1892

THE increase of the College to over a hundred students, in 1890, and the moral certainty of an entering class of over fifty in 1891, made the raising of additional endowment almost necessary, if we were to continue our advance. I could make the increased attendance the basis of my pleas for an additional hundred thousand dollars of endowment. While all admitted the desirability of an increase, I knew no man of prominence who thought the raising of it feasible so soon after the death of Mr. Bucknell. The wounds of strife had not fully healed and the indifference had not been overcome. One, regarded as our wisest counsellor, thought that no attempt should be made until at least ten years had enabled me to build up a new constituency, as the old constituency of supporters was gone. Another said decidedly that not enough could be got to pay an agent's salary. This, in fact, seemed to be the belief in the Board of Trustees and out of it. These were my friends, and the friends of the school, and some of them told me frankly that they did not want me to attempt what was almost certainly foredoomed to failure.

Another circumstance against the attempt was that Mt. Pleasant Institute had just completed a subscription of \$50,000; and Hall Institute, Keystone Academy and South Jersey Institute were in the field, the first for \$30,000, the two latter for \$50,000 each. All these were within our field and all would canvass Philadelphia. Nevertheless I decided to go at it, and go through with it. The Board without enthusiasm authorized me to make the attempt.

My first move was a disappointment. I expected that the Rockefeller Board would grant us twenty or twenty-five thousand dollars. The Secretary of the Board, Mr. Fred T. Gates, visited us and approved our undertaking, but his Board granted only ten thousand, which was conditioned on the total being subscribed within a given time. This gave us a date at which the effort must be completed and so far was an advantage, but the amount was so small that it gave us no leverage. It proved a hindrance to me in my second move. I tried to induce the Bucknell family to give twenty-five

thousand. But when the Rockefeller Board pledged only ten thousand, they took the ground that the Bucknells would give an equal amount. I told them plainly that a pledge of that size would make success impossible, and that I would go no further with it. They, therefore, agreed that each of the three sisters would give five thousand dollars to which other members of the family might add as they thought best. Mrs. Hopper subsequently added five thousand to her subscription and Mr. Hopper twenty-five hundred, making \$22,500 in all for the family.

My next attempt was in Lewisburg. Here we held a mass meeting on Sunday evening in the Methodist church and, with a preliminary canvass the week before, raised ten thousand dollars which was afterwards increased to thirteen thousand. A pleasing incident in connection with the Lewisburg canvass was the gift of one thousand dollars by Dr. Justin R. Loomis, president from 1858 to 1879. Dr. Loomis said: "When the new President undertook the work, I considered it impracticable but said nothing; when I saw how he went at it, I thought he would succeed and said so."

Our Board of Trustees had not been selected with a view to the financial support of the Institution. Nine of them declined to make any gift to my enterprise. Some of the others gave liberally according to their means. Many informed me during the canvass that they had been told by some of the canvassers in 1881 that if that \$100,000 were raised, they would not be called on again, as certain rich men would carry the school without appealing to the general public. I told them that it would be worth more to the Institution to receive the hundred thousand we were aiming at from a thousand persons than from two or three. With the growth of the Institution in numbers and fame, rich men would want to be identified with it; but I hoped the time would never come when the smaller gifts would be ignored.

One family which had early taken the lead in liberally supporting the Institution, was indifferent because of the name and reorganization. Dr. Griffith, who knew their sentiments, told me in advance that I must not expect anything large from them, and advised me that I should not call on them at the beginning of the canvass, as their refusal or a small gift would be a severe handicap.

A gift of eleven thousand dollars for the endowment of scholar-

ships from Dr. George M. Spratt's Society and a contribution of five thousand from Mrs. Catharine Wentz and family were a material help. The Alumni assisted as individuals very generally, with gifts which were, from them as pastors, noteworthy.

In the work I had many helpers. Rev. James W. Putman was the only one who received a salary, and that only in the second half year of the canvass. He was regarded by Dr. Griffith as one of the best platform solicitors that he knew; "but," added Dr. Griffith, "large sums cannot be raised from the platform except at Church dedications." We found this to be true. In the wind-up in May and June I had seventeen alumni and others engaged in the work for their expenses. On the first of July, 1892, our time limit, we had the satisfaction of completing the fund by a narrow margin. I have raised considerable money in my time, but have never gone through a canvass fraught with so many discouragements as that of 1892. I never appealed in the slightest to the sympathies of the people then or afterward, but to their plain business sense. "Here is an investment," I told them, "which will produce large spiritual results."

XII.

THE EDUCATION OF WOMEN

IN ITS original foundation the Institution was to include women in its advantages. At first the sexes in the preparatory classes recited together. In 1850-51, there were forty-eight girls in attendance. This fell in 1851-52 to eighteen. The Institute, as it was called, was then moved to the building at the corner of Second and St. Louis Streets. In 1854, the first class, two in number, was graduated. In 1857, the Institute moved into its present main building. It reached its highest attendance, 185, in 1865.

In 1889, one problem demanding solution was the place of women in the Institution. The question of their admission had already been settled. While both President Howard Malcom, 1851-57, and President Loomis, 1858-79 were opposed to admitting women to the College, during the administration of President Hill, 1879-1888, sixteen had been matriculated, of whom nine had graduated, the first being Chella Scott, in 1885. When I came, being heartily in favor of the reception of women upon the same terms as men, I set about bringing it to pass in such a way as to arouse no opposition and cause the minimum of friction. Accordingly I re-arranged the Institute Curricula, providing a course preparatory to College, fitting for entrance to the Sophomore year. Gradually the women students were drawn into the College classes, and in 1915, the Institute was discontinued, though the name "Sem" and "Sem girls" still lingered.

The buildings on the Hill were designed for men exclusively, and some re-arrangement was necessary. So I had a rest room and study room appropriated to the women in the main building. Furniture for this was given by Joseph Moore, Jr., of Philadelphia. With the erection of the library the room was transferred to it. In 1905, an additional building was erected on the Women's campus. A friend intended to give \$40,000 with interest to herself during her life, and have the building named in honor of her brother. She could not effect a sale she expected and so the project fell through. It is hoped, however, that she will make provision in her will and that the name will be given. It was my intention in 1913 (and the plans in general

were worked out) to raise money and erect a building that would accommodate an additional hundred girls, but the outbreak of the Great War deferred it.

To avoid feminizing the whole Institution, almost sure to happen in a college of liberal arts which admits women, I introduced Jurisprudence, Biology and the four engineering courses, Chemical, Civil, Electrical and Mechanical. Into the Women's College I introduced Household Economics. Women have proved more regular in attendance and conscientious in their work than men. In order to avoid competition between the sexes, I arranged prizes for each sex where both would logically contend.

The education of the sexes together is established in this country. When Horace Mann, supported by Edward Everett, had Massachusetts adopt the principle of equal and similar education for boys and girls in the schools of that State, they fixed the standard for the country. In the colleges, the entrance of women was not so early nor so easily permitted. But in the Western universities, supported by the State, women were given equal opportunity with men. For some girls, especially young ones, the Woman's College is preferable. But in general the women who enter college are mature, and are competent to take care of themselves with little oversight. Any infringement of propriety by one of their number is sure to be suppressed and the offender, if necessary, removed. As Wu Ting Fan has said: "The American girl is lively, open-hearted and ingenuous; she is also fearless, independent and is almost without restraint. She is easily accessible to high and low, and friendly to all; but woe to the man who should misunderstand the pure and high character of an American girl and attempt to take liberties with her. The keen observer will find that the American girl having been educated in schools and colleges with boys, naturally acts more freely than her sisters in other countries where great restraint is imposed upon them; yet she is as far from either coarseness or low thoughts as is the North Pole from the South Pole." This opinion of the Chinese Ambassador I can fully endorse from the experience of more than a half century in co-educational institutions. When in 1911 I submitted the proposal to the Board to increase the grounds to two hundred acres, I had in mind

to make the College for women the Bryn Mawr of Central Pennsylvania with a million endowment of its own, with a half million in buildings and a campus of one hundred acres. It is evident that the Women's College cannot attain its proper development on a three acre lot in a corner of the men's campus, but must have adequate and spacious grounds.

Acknowledgement is due here to those who have served as Dean of Women. Previous to 1897, many of the duties devolving upon a Dean were performed by Mrs. Katharine Brown Larison (Inst. '67) for many years Principal of the Institute. In 1897 Eveline J. Stanton (B. U. '90) was appointed the first Dean of women and continued in that capacity until her marriage in 1904 to Dr. Charles A. Gundy. The present Dean, Anna Carey, also a Bucknell graduate, developed the Household Economics Department, and has carried on that tradition of loyal devotion to the highest interests of Bucknell which was already established by her predecessors.

XIII.

THE JURISPRUDENCE COURSE

IT WAS the purpose when the institution was designated as a University to have the two faculties of Theology and Law added to the faculty of Philosophy, thus justifying the name University. A faculty of Theology was established in 1854, but was discontinued in favor of Crozer Seminary in 1868, after graduating thirty-seven men who were received as Alumni of Crozer.

In the same year, 1854, arrangements were made for opening a School of Law, and overtures were made to Hon. James Pollock to become head of the School. But Mr. Pollock was in the fall of that year elected Governor of Pennsylvania, and so the enterprise was given up and never revived.

It was not my intention in 1889 to establish a law school but to furnish a good foundation for young men who wished to prepare for the legal profession and for business. I called it the Course in Jurisprudence to avoid its being confounded with the business colleges which then abounded. When the hundred thousand dollars additional endowment was available, I secured the services of Ephraim M. Heim as Professor of Economic and Political Science, a graduate of Bucknell and with graduate work in that line at the University of Chicago in which he attained the highest distinction. He gave a general course in Production and Distribution, a second course in Money and Banking, a third in Public Finance, a fourth in Commercial Law, a fifth in Transportation and Commerce; to which were added courses in the Industrial History of the United States, in American Constitutional Law, in Comparative Politics, Municipal Government and International Law. Scarcely less important for the Jurisprudence Course, was the accession to the Faculty of Lincoln Hulley, a Bucknell graduate, with graduate work at Harvard and Chicago, who gave courses in the Constitutional History of the United States, in the Constitutional History of England, in Robinson's Elements of Law and in Blackstone's Commentaries. Important also was the course in Roman Law given by Professor Rockwood.

Especially must mention be made of Judge Harold M. McClure and Albert W. Johnson, later Judge, who without compensation gave for many years instruction in strictly legal subjects. In this they were ably assisted by Frederic E. Bower, Cloyd Steininger and Thomas Wood, all Alumni of Bucknell and distinguished members of the legal profession. Courses were given by them in Real Property, Personal Property, Contracts, Bills and Notes, Agency and Partnership. Judge McClure, in addition to his services as professor, presented to the Library a complete set of the Reports of the Supreme Court of Pennsylvania and also those of the Supreme Court of the United States.

The strictly legal courses in our Jurisprudence Course were accepted by the University of Michigan for graduation and by all of the Western law schools which our graduates entered. When the Harvard Law School, in order to limit its attendance, decided to receive only those students who graduated in the upper third of their class, and made a list of a small number of colleges all of whose graduates were admitted, it included in the list Bucknell. To secure high standing for the Jurisprudence Course, we required that all who received the degree in that Course should reach an average standing of nine.

Bulletins outlining and explaining the Course were sent yearly to the lawyers of the State and others, and thus the number of persons interested in the College was nearly doubled. The young men who came because of the advantages offered for preparing for the legal profession and for business proved to be among the most capable of our students, and after graduation they were among the most loyal and helpful alumni, in both the moral and material support of the Institution.

Nor has the broadening of the scope of the schools been detrimental to the students for the ministry, but the reverse. It has made the ministerials better acquainted with the classes of men they will meet in after life and better able to work with them.

XIV.

PREPARATION FOR MEDICINE

WHEN the Medical Colleges extended their courses to four years, or, with one year in a hospital, to five years, it became a problem how to relate the detached colleges to the Medical Schools. In the case of colleges with medical schools attached, the college permitted their students to elect one year of work in the Medical School, and thus shortened their college course to three years.

It was proposed to the detached colleges by Dr. Pepper, Provost of the University of Pennsylvania, on behalf of the Medical Department, that they give such courses in Chemistry and Biology to their students that upon graduation they would have sufficient work to enter the second year of the Medical Course. Bucknell accepted this proposal and provided equipment to do such work. But many of the detached colleges, while offering the subjects and certifying to the completion of them, did not provide either the facilities or the quality of instruction demanded by the medical examining Board, and so the concession was withdrawn except in the case of colleges that had the endorsement of the American Medical Association. This endorsement was given only to schools which had hospital and other facilities such that their instruction could be made clinical and practical.

Our professor of Organic Science thought this condition could be met by appointing some of the physicians of the town as lecturers in the College and having the medical students register in the offices of these physicians and receive the practical instruction which at one time constituted almost the entire preparation for the practice of medicine. This was accordingly done; and the professor appeared in person before the American Medical Association to obtain recognition. A committee was appointed to consider the request, of which Dr. William W. Keen was chairman. In the opinion of Dr. Keen, as communicated to me, the practical work as planned would not be equal to what Cornell gave at Ithaca preparatory to their Medical College proper in New York City; and, the proposed plan would open too wide a door to colleges with slight equipment. I therefore withdrew the request.

Students were received into Medical Colleges (except into Johns Hopkins which required a college degree) either upon graduation from a high school, or with one year of special work in college. One disadvantage we were under in certifying to the quality of our work was that our passing grade had been changed from the customary five to seven, it being thought, I suppose, that by changing the figures they were raising the standard. The only result was that those who before received five now received seven, and all the figures above were raised. This made little difference within our college; but outside, our grades were misleading, and the Institutions that accepted our grades conceived a low opinion of our work, when they found that our students with a standing of eight were no better than those of other schools with a standing of six. As many of our students who barely made passing grade in the Freshman year entered, on the strength of their reports, Medical colleges which, depending wholly upon tuition for support, accepted almost all who applied, the failure of our students affected our reputation in many quarters.

Our graduates, however, did well in Johns Hopkins, Harvard and other schools which accepted only college graduates. We also had the satisfaction of receiving the endorsement of a committee of the American Medical Association, which rated Bucknell as among the three best Liberal Arts Colleges of the country in preparing a man for the study of medicine. There was a demand from prospective medical students for instruction in Biology and a broadening of the curriculum in that line. We, accordingly, developed a Biological Course leading to the first degree in Biological Science, covering four years of work in Biology, Chemistry, Physics, Mathematics and Literature and requiring a standing of not less than nine in Biology for graduation. The professors, Nelson F. Davis, Norman H. Stewart and John W. Rice, by their knowledge and devotion to duty, have given this course a standing second to no other college of liberal arts in the country.

Mention should also be made of the very complete collection made by Professors Davis and Wilkinson of the birds which make this section their habitat or migrate through it.

It was my intention to make what is now Commencement Hall the College Museum, gathering in it the various collections and adding

some larger specimens of mammals. The commencement exercises would be transferred to the chapel which I contemplated enlarging. This hall, eighty feet square, would serve to house the museum for several years, till ultimately a museum building could be erected south of the library building and in line with it.

XV.

THE ENGINEERING COURSES

IN MY CONFERENCE with Mr. Bucknell in 1889, preceding my election to the Presidency, I had suggested courses in Engineering as a desirable enlargement of the scope of the college. These courses, four in number, were duly established. We proceeded no faster than the funds and the number of students justified, keeping always in mind my principle, not to attempt anything unless we could do it as well as it was done elsewhere. The success of a department, as the success of a college, depends upon its professors. You cannot gage the worth of a professor to an institution by the amount of salary he receives. In the early history of Washington (Pa.) College, professors of such moral and intellectual eminence that they have commanded the life-long respect of men like James G. Blaine and Benjamin H. Bristow served for four hundred dollars a year. I suppose that Justin R. Loomis did not receive much more than that at Waterville College, yet he was of such commanding character that he had the reverence of his students for the whole of his life, among them such men as Martin B. Anderson, first President of Rochester University, and Gen. Benjamin F. Butler. Of course, the man with a large salary may be as consecrated to his work and as devoted to his students as the man who serves for less. Indeed some of the devoted heads of institutions were men of independent fortunes who gave to their colleges ten fold more in cash than they received in salary; such men as Andrew D. White, of Cornell, Charles Custis Harrison, of Pennsylvania, and Seth Low, of Columbia.

The problem then for high-class work in engineering was to secure first-class men at the head of each department and sustain them fully without interference. We were fortunate in securing, as the heads of the four courses in engineering, four men who in ability, attainment, and devotion to duty and to the welfare of their students, alike before and after their graduation, it would be hard to equal in any institution of any grade.

1. At the head of the Course in Civil Engineering was placed Charles Arthur Lindemann, of the class of 1898, whom I asked in

1901 to take that place in the course we proposed to offer the following year. Mr. Lindermann had had successful experience in teaching and was willing to begin with a small salary and work up the department. He spent a year of study in Harvard, taking those subjects he would teach in Bucknell. He soon developed a fine department in Civil Engineering and has remained loyal to the welfare of the College and its students. When he was asked by the President of a State University to apply for a professorship at nearly twice the compensation he was receiving at Bucknell, he declined to do so. In brilliancy of mind, scholastic attainment, skill in imparting knowledge and moral influence, his presence has been of priceless value to the students.

2. The Course in Electrical Engineering was announced in 1905, and opened in 1907, with Walter Kremer Rhodes, class of 1903, in charge. Mr. Rhodes had been elected professor in 1904, and spent three years in the University of Michigan in preparation, receiving from that University the degree of Electrical Engineer. In the East College erected in 1907, provision was made for the new department and a good equipment provided through the generosity of Mr. Samuel A. Crozer. This department has developed with the steadiness and solidity which mark the mental and moral character of the Head Professor.

3. With Electrical and Civil Engineering established, the way was open to inaugurate a course in Mechanical Engineering. These three forms of engineering were much in demand and will be increasingly so. Fortunately a specially able head for this department was already on the faculty, Professor Frank Ernest Burpee of the class of 1901. Professor Burpee is a practical mechanic and builder as well as a mathematician. He has taken work in Michigan and Chicago Universities and practical work in some of the leading machine shops in the country. He has served the college since 1902, with unsurpassed ability in his line and with unflagging zeal and efficiency.

4. A course in Chemistry was differentiated from the General Science Course in 1903, and the Chemical Engineering Course which replaced it opened in 1912, with Glenn V. Brown, Ph.D. in charge, a graduate of Dickinson College in Arts, and of the University of Pennsylvania in Chemistry. Professor Brown has shown

no less devotion to the welfare of the students than any of our own graduates. He has been especially successful in placing his graduates with the great manufacturing companies such as the Duponts, from which company he obtained for the college the gift of a prize for the student who excels in Chemistry.

Instruction in Chemistry has been given in the College since its foundation. Since 1885, the subject has been in charge of William G. Owens, class of 1880, with graduate work in Germany. Among his associates may be mentioned William H. Schuyler, class of 1915, who has served acceptably since his graduation.

The Courses in Civil, Electrical and Mechanical Engineering all rest upon the same substrata of Mathematics, Mechanics, Physics, Drawing and Chemistry. In pure mathematics the students have had the advantage of instruction by Dr. William Cyrus Bartol, class of 1872, since 1881. For more than forty years he has infused into his pupils his own enthusiasm for number and form, and his desire to give every man a chance and the assurance of a square deal. He has been aided by competent associates among whom it is not invidious to mention Harry Scheidy Everitt, class of 1912, now Ph.D., from the University of Chicago. Space permits merely the mention of Martin L. Drum, class of 1902, who gives courses in Plane, Geodetic, Railroad, City and Mine Surveying, furnishing an indispensable part of the Civil Engineers' equipment. Equally important are the courses in Drawing, Mechanics and Physics given by Professor Frank M. Simpson, class of 1895, who has been engaged in that work with the best results since 1902. No language can do justice to these and the other men who were my fellow-workers during my thirty years of service. My only regret then was and now is that their compensation was so disproportionate to their worth and service.

XVI.

THE BOARD OF TRUSTEES

THE Bucknell Board of Trustees is a self-perpetuating body. Vacancies occurring by death, resignation, or otherwise, are filled by those who hold over. In the University of Chicago, the Board is also self-renewing, one-fifth goes out each year and the places are filled by those who hold over. This plan is a little better than the usual method. In the University of Michigan the Trustees are elected by direct vote of the people, the same as the Judges of the Supreme Court. In Oxford and Cambridge, England, the graduates of three years' standing with the Master's degree, are the Corporation; though in practice the teaching masters control.

The Board of Trustees of Bucknell is to all intents the University. The Board has control of the finances. The investment of funds is in their hands. During my presidency of thirty years this was managed by the chairman, Mr. H. S. Hopper, the treasurer, Mr. David P. Leas, and the chairman of the Finance Committee, Mr. James S. Swartz. To these three men chiefly it is due that during these years none of the capital invested was lost; nor of the interest, though payment of that was some times delayed.

The legislative power is also committed by charter to the Trustees "for the government and instruction of said University." Theirs is the business also of providing for the maintenance and observance of discipline, and of prescribing and inflicting penalties for all violations of the rules, ordinances or regulations of the University. If some penalty is unjustly inflicted upon a student, the Trustees are answerable to the court, and it is to them that any injunction from the court is directed. Thus when some years ago, the graduation of a student was refused, an injunction was obtained from the court directed to the Trustees commanding the degree to be granted. A very important limitation is placed upon the Board, in respect to incurring debt:—"Said Trustees shall not, for any cause or under any pretext whatever, encumber by mortgage or otherwise the real estate or any other property of said institution; and they shall not involve it in any debt which they have not the means of paying." While the investing

of funds was left by me wholly to the committee, the raising of money for buildings and endowments was given over to me. I was very careful to keep within the limits of the charter, with such results that when I turned over financial affairs April 30, 1919, the assets of the Institution footed up one million three hundred and thirty-nine thousand, three hundred and thirty-two dollars, and the liabilities, property account, were fourteen hundred and thirty-five dollars, with a balance in the current account of \$53,315.29.

Another function of the Trustees, but not mentioned in the Charter, is to contribute to the funds of the Institution. If a college has a Board which either will not or cannot furnish a large proportion of the funds needful for growth, its development will be arrested. No ability nor devotion on the part of the Faculty can overcome an obstacle such as that. Recently a Polytechnic Institute in Brooklyn, N. Y., raised over a million for endowment, the chairman giving \$500,000, another member \$250,000, and another \$100,000. The total exceeded the sum aimed at by 25 per cent. In our own Bucknell Board I usually received in subscriptions within the Board one-half of the sum raised. My aim was to get men of means and liberality to serve on the Board, and in that I was measurably successful, though such men are difficult to secure.

The Alumni agitated for representation on the Board during the presidency of Dr. Loomis. While Mr. Bucknell controlled, the question was in abeyance; when he died, it came up again. Accordingly, in 1890, I drafted a plan whereby the Alumni could nominate in the end seven members of the Board, balloting by mail. In this way the Alumni nominated George Morris Philips, Harold Murray McClure and Lincoln Hulley. If I were writing the plan now, I would provide that the Board should suggest the names of a limited number of Alumni for selection by ballot, as is done in Harvard.

As to women on the Board, that question was in its infancy then. I suggested the names of six or seven connected with the Institution who were reported as millionaires in their own right or their husbands', whose accession to the Board might be very desirable.

The charter grants to the Board the power of "electing or appointing the president, professors, tutors and other teachers of said University, of agreeing with them for their salaries and stipends; of

removing them for misconduct, breaches of the ordinances, or other sufficient causes." It was decided by the Union County Court in a case before it that a professor of the University is an employee, not an officer thereof.

The function of the Faculty is administrative, with the power of enforcing the rules and regulations adopted by the Trustees for the government and instruction of the students. In the matter of conferring degrees, the Faculty has the power to grant and confer the degrees with the counsel and consent of the Trustees. During my presidency, 1889 to 1919, twenty-eight men were elected to membership in the Board. The nominating committee consisted of the President, the Chairman, and the Treasurer, Mr. Hopper and Mr. Leas. Of the men we tried to get on the Board, we were successful in all except three cases, Francis W. Ayer, H. Kirke Porter and John D. Rockefeller, Jr. The Board was during these years, faithful, devoted and united. No one could ask more loyal supporters than were to me William Bucknell, Benjamin Griffith, Harry S. Hopper, David Porter Leas, Gen. Charles Miller, George M. Spratt, Leroy Stephens, Henry G. Weston, James S. Swartz, D. B. Miller, Alfred Taylor, Joseph K. Weaver, S. P. Wolverton, Calvin Greene, Eben C. Jayne, George M. Philips, Harold McClure, William B. Hanna, Col. John J. Carter, Francis J. Torrence, Joseph C. Sibley, Milton G. Evans, Lincoln Hulley, John Warren Davis, and others tried and true. For thirty years I had no factional contest in the Board; though they were not always of the same mind they were always of the same heart. I will carry with me while life lasts as my most cherished possession the memory of the Trustees of Bucknell.

XVII.

THE FACULTY

WHEN I took charge of the College in the fall of 1889, there were seven in the Faculty besides myself. I was at the time forty-two years of age, two were about the same age, and the rest a few years younger. Four were graduates of Bucknell, two of Brown, one of Denison, and one of a Medical College, with graduation from a Normal School as preparation. All were progressive, ambitious and willing to work. None of them are now (1924) with us except Professor Bartol of Mathematics and Professor Owens of Chemistry. When in 1892, Professor Clarence F. Castle accepted a chair in the University of Chicago, I selected as his successor Professor Thomas F. Hamblin, a graduate of Colgate, who had served as instructor in Greek in Bucknell Academy since 1888. This selection proved to be a good one. I had the pleasure, a few years later, of securing for him in recognition of his services and attainments the degree of Doctor of Laws from a neighboring college.

During my thirty years as President there were few vacancies in the Faculty. With the exception of Professor Groff who died in 1910, after thirty-one years of service, no other professor in the college died during my term. We lost, however, in 1908, Dr. Elysee Aviragnet, Director of the School of Music for twenty years, and in 1915, Rev. Thomas A. Edwards, Dean of the Women's Department, after serving the School twenty-one years—both most devoted and competent members of the University staff. Three left by resignation, Dr. Castle, in 1892, Dr. Lincoln Hulley, in 1904, to accept the Presidency of John B. Stetson, and Frank Ernest Rockwood, in 1917, to retire from active service after filling for thirty-two years the chair of Latin, and for twenty years serving as Dean of the College. He was reckoned always, and by all our Chief of men. I had the privilege of securing for him the degree of Doctor of Laws from Denison University, and at his retirement, of conferring upon him the degree of Doctor of Civil Law.

The new men I called in were brought in to fill new places made

by the steady growth of the school. I filled in all twenty-six places, twenty-one of which were given to Bucknell men. They were men whose worth we knew. They were all men of experience in teaching, many having been tested in Bucknell Academy. All of them had, either before or after their appointment, taken graduate work in other universities. Four of them studied in Harvard, six in Chicago, two each in Cornell, Michigan, Columbia, Pennsylvania and Leipzig. Gen. Charles Miller, a devoted friend and most liberal patron of the school, gave for many years a fellowship in the University of Chicago for the use of a Bucknell graduate, to help prepare men and women for advanced positions.

We could not grant sabbatical years to our professors, but we were able to grant leave of absence with full salary for a half-year including the summer vacation to any professor who wished to continue his studies. The summer sessions held by an increasing number of Universities, after Chicago led the way, were very helpful to our younger men. In this way our graduates became acquainted with the work in a large number of other institutions and broadened their outlook. It was still more helpful in giving our graduates confidence in themselves and in their institution. All things distant and little known are regarded as wonderful. Closer acquaintance with other institutions gave our men greater confidence in their own. I have myself visited more than a hundred and twenty colleges and universities and find that there is good teaching in all of them; but still am convinced that Bucknell graduates can keep step with the best of them.

We were assured of the loyalty of our own men from the first. In the case of others, it was usually years before they became an integral part of the life of the Institution. Mr. Bucknell told me at the start that I would do better to place our own graduates in the positions as they became vacant. "Because," said he, "if we discount our own work, no others will receive it at par." To the same effect, Professor N. Lloyd Andrews said to me that their success at Colgate with their own men was as ten to one with others.

I am not forgetful of the invaluable service rendered by graduates of other schools, when I speak thus of our own alumni. I could not be otherwise than thankful for what was done by Professors

Rockwood and Perrine; and in recent years, by Professors Hamblin, Edwards, Stewart and Brown.

The whole Faculty was as thoroughly in harmony as is practicable for a faculty to be. There was some break in the harmony caused by the war in 1914; but all this was changed when our own country entered the conflict in 1917. Then all differences were submerged in the tide of patriotism that carried so large a number of professors and students into the war.

Previous to 1889, the Faculty met every week to receive and record the work of each student; but with the increased attendance that became impossible. So the regular meetings were held one at the beginning and one at the end of each term, with meetings specially called as was needful. The meetings were strictly for business, whereby much time was saved and harmony was promoted.

XVIII.

THE SENIOR CLASS

IF YOU CAN form a good Senior Class in the College, the whole problem of good order is solved. This which is regarded as an axiom in school management, I have found to be true. So I made it a rule not to permit any student of lawless or law-breaking tendencies to reach the Senior class. Such students usually eliminated themselves, leaving at the end of the Freshman or Sophomore year. Those, few in number, who might have stayed on were requested not to return; but no obstacle was put in their way to enter other colleges. The change was often an advantage to the student as well as to the college left, giving him a chance to form new connections. I did not however favor receiving students from other colleges, as they did not fit well into our system. The elimination also took place with the lazy as well as with the lawless. Very few of those who tried to get along by using unduly the help of others ever reached the Junior year. The only way to get along well in College is to work hard.

The Senior class must however be brought into close relation with the head of the Institution, and the head must have the moral power to inspire the class with a desire to promote good order and discipline in the College. In the earlier days, I met the Seniors daily in the class in Philosophy which all were required to take. Later when this course was placed in the Junior year, I introduced Monday morning lectures in Ethics, requiring all Seniors to attend. This was the one class in which all the Seniors came together, and I could by it enlist their interest and support in all measures for the improvement of any situation. I may say that I never failed of the support of the Seniors in anything I requested of them.

One of the problems of all colleges is hazing. The term hazing really includes three things which those fail to distinguish who bring against the colleges railing accusations—that is accusations without specifications and proof. The first of these is student discipline. From time immemorial the colleges have been self-governing bodies, the students themselves punishing infractions of good order and violation of the college customs. Now this, while good in itself, is liable to

abuse. The second is horseplay, testing the temper of the new students at the opening of the year. This, while harmless if kept within bounds, is like the preceding, liable to go to extremes. To meet this, I asked some of the Seniors, and sometimes some of the younger Professors, to be present and see that the stunts were not humiliating. The third is bullying and attacking students and maltreating them. A first offense of this kind I reprimanded; at the second, I required the student to leave.

One fruitful source of hazing was the rivalry among the fraternities. The hazing was generally directed against the pledged men. To lessen this I had formed a "Senior Council," consisting of one senior from each fraternity and two from the non-fraternity men, who would oversee the hazing. It was agreed that the discipline of the members and pledged men of each fraternity should be left to the members of that fraternity, and the discipline of others to be under the control of the "Senior Council." This cut down the hazing by at least one-half. I did not depend upon this "Senior Council" for the maintenance of the general order on the College, preferring the backing of the whole Senior class to a small portion of it.

Another custom that needed regulation was the annual "scrap" between the Freshmen and Sophomore classes. This originally was started by one class planting its colors in some difficult place as a challenge to the other class. A common place was on the dome of the main building, and the struggle took place on the roof of the West wing, a very dangerous place. It was proposed as a substitute for this, that we adopt a "Cane rush," or "Bowl fight," as practiced in some colleges. I objected to all forms of contest that would converge the contestants upon a single point, as dangerous to life and limb. The death not many years after of a student in the bowl fight at the University of Pennsylvania fully justified my objection. His face was pressed into the soft mud by the mass of students over him and he was smothered to death. I substituted an open contest between the two classes on the first Saturday of the year, the Freshmen forcing their way to the terrace in front of the Main building and the Sophomores preventing them. The roughness of the ground however soon showed this plan to be unadvisable, and the plan of a contest of limited

duration on the ball field was substituted. The whole practice might be discontinued without hurt to the Institution.

Closely related to the class scraps are the celebrations, in themselves developing college spirit, but liable to abuse. One of these is the Freshman celebration of their escape from the thralldom of their Freshmanship and emergence into the dignity of Sophomores. As this occurs after the Seniors have dispersed for their vacation, I entrusted the oversight of it to the Juniors, who were to make it their special function not to repress the Freshmen, but to guide them and suggest plans and ideas that would make the celebration as memorable as possible.

In the enthusiasm of the Freshman for their class or for the athletic victory for which also they had to furnish the bonfire fuel, they sometimes disregarded the property rights of the townspeople. Any damage was made good by voluntary subscription, as I did not favor a levy which penalized the whole class. In managing these affairs, I had with me the unfailing tact and courtesy of the Registrar, William C. Gretzinger, who was always vigilant and usually prevented any damage to property.

The relations between "town and gown" were usually pleasant. It would be impossible for a half thousand young people to live in a town of three thousand without occasional friction. The relationship of citizens and students was constant and close. If each student walked on the streets of the town six times every day it would make during my presidency some twenty-five millions of such walks. Yet in my thirty years I never heard that any woman was treated disrespectfully by the students; nor any man, except in the few cases where young men of the town got to be a little fresh with the students. This good record was due in large measure to the influence of the Senior class.

I have just read over the names of the thirty classes, 1890-1920, and am deeply impressed with the solidity and strength of character of the young men and women and with the fine work they are doing in the world; yet with deep sorrow also that so many of them have passed over to the Great Majority.

XIX.

MY RECREATION

WHEN Mr. Bucknell offered me the Presidency in 1889, he stated that I could teach as much or as little as I thought best.

I told him that I preferred to teach, as that was my recreation. Care for the administration and business of a college is apt to get on one's nerves unless there is some compelling interest to draw one's attention away. This I found in preparing in my favorite field of study for my lectures to the young people. Nothing could be better than such study and lecturing.

As I took practically no vacation but spent my time twelve months in the year upon the college interests, the question of physical exercise was also important. I early formed the habit of walking, and this I kept up regularly in all seasons and all weather. It was due to this and my excellent constitution that for forty-two years of school work, (from 1869 to 1911) I did not miss a single school exercise because of ill health. I did however miss a few speaking appointments. In 1911, I had an attack of appendicitis from which I fully recovered after an illness of a few weeks. Later, after leaving the presidency, I was laid aside for four weeks. With the exception of these two cases, I have had no interruption of work in my fifty-five years of service.

In the first fifteen years at Bucknell, I did considerable travelling, visiting the Baptist associations of the State, attending also educational conventions and preaching in the leading churches. In some respects this work may be regarded as recreation, making a change from the routine and drudgery of administration. But there would have been weariness in travel over the same ground again and again had it not been for the refuge of books. I know the mistake is sometimes made of reading when one should be observing. The book of changing life is the most instructive there is for the student. But much time will be wasted on trains and in stations unless one is provided with a book. I chose to take with me books of such substance that the reading of a paragraph or chapter would furnish theme for thought for hours; books, as Bacon says, that should be "chewed and digested." By that means I avoided the injury to the

eyes that is apt to come to one who reads much on moving trains. In this way I read and studied great works in Ethics, that I could scarcely have done, if those moments had been thrown away. Always my row of little books was ready, so that I could put one in my suitcase and another in my pocket, sure that I would never fail of a good companion. Perhaps, the list of my little books may be interesting. In reading the list, please bear in mind that these are to furnish texts for my own thinking. Plato's Republic, Aristotle's Ethics, Seneca's Morals, Augustine's Confessions, Bacon's Essays, Civil and Moral, Locke's Conduct of the Understanding, Kant's Metaphysics of Ethics, Hegel's Philosophy of the State and Aesthetics, and Spencer's Data of Ethics. Besides my row of books ready for the satchel, I read, for instance, Shakespeare's Dramas several times, Browning's Complete Works, Lincoln's Life and Writings, and many other works. Of course I read at other times than when travelling, and it is impressive how much can be done by husbanding the odd half-hours during an active life of over sixty years. I was never ambitious to read many books, and was always ready to admit not having read certain books much in vogue. The list of books I have not read is much greater than that of those I have read. In reading fiction, I usually read the first chapter to see who they are and the last one to see what becomes of them. But for the most of them, I don't read them at all.

There is, also, a line of reading and consequent recreation which I follow regularly. I do this not only as a refuge from carking cares, but also to keep my imagination fresh and vigorous. Of the master poets I read several a year. I mention first Kalidasa's Sakuntala and the Tragedies of Aeschylus because I read them last Fall (1923). To these I add Vergil and Tolstoi's War and Peace which I am reading this winter (1924); and the Tragedies of Sophocles which I will probably read next spring, using for both Greek Dramatists Plumptre's Translation. The rest of my list of regulars includes Homer's Illiad and Odyssey, Bryant's Translation; Dante, Longfellow's Translation; Shakespeare's Selected Dramas; Milton's Paradise Lost and Samson Agonistes; Tennyson, Idylls of the King; Browning, Selected Poems; Bryant's Poems; Hawthorne's Scarlet Letter; Goethe's Faust, Taylor's

Translation; and Hugo's *Les Miserables*. These constitute my chief poetical and fictional study. I read them over and over again with increasing benefit and pleasure.

I have not mentioned the English Bible, which for Literature, Oratory, History, Morals and Religion always stands first without any second. In writing upon my thirty years with Bucknell, I ventured in this number to disclose some of the hidden springs of my life.

The long summer vacation gave me a fine opportunity for doing certain work which, being different from the regular work of the year, served as recreation. At this time I got ready the Catalogue, so that when Fall came it was ready for the printer, except the names of students. I also did much correspondence then. As I had no secretary, I gave most of the correspondence to the registrar's office. This led to some complaint against me, as when a letter was addressed to me, the writer felt that I should answer it myself. However, I did write some two thousand autograph letters each year. It was during this time also that I did much of my reading preparatory to my lectures in the College, and made the outlines. In this way the summer passed rapidly and pleasantly though I was always glad when September brought the young people back for their work. Recreation, I found, does not consist in idleness, but in a change of work.

XX.

THE SEMI-CENTENNIAL

EIGHTEEN hundred and ninety-six was the fiftieth year since the founding of the Institution. The Board of Trustees gave me authority to arrange for a suitable celebration. I invited John Harvard Castle, D.D., of the class of 1851, to deliver an historical address. Dr. Castle consented conditionally, but his failing health prevented his doing the work. He passed away shortly after the anniversary.

I myself prepared a book which I called "Memorials of Bucknell University," filling 128 pages. I read the catalogues up to that time, the minutes of the Board of Curators and of the Trustees except the first volume, and several pamphlets of historical interest. The first volume of the minutes of the Trustees was afterwards recovered; and, with information from that and the other sources, I published a pamphlet, anonymously, on Stephen W. Taylor, LL.D.—the real founder of the University, so far as any one was. Instead of the usual Baccalaureate Sermon, I delivered an historical address on Sunday, June 21, 1896 (see Baccalaureates), extracts from which follow:

HISTORICAL ADDRESS

The real source of a river is to be sought, not in some Itasca lake, but in ten thousand springs from ten thousand hillsides, whence is gathered through myriad affluents the great current that bears on its bosom the commerce of state and nations. So in tracing the history of such an institution as this, we cannot say that in the thought or purpose of this one or that, it was born, nor in this or in that place. All the drops coming from the clouds, gathered from whencesoever they may be, form the river; so wherever the fundamental ideas and motives of Christian liberal education are found, there is found the origin of this institution. Nor can any one say whether this person had more or that one less in the founding of it. Whose gift was largest, a glance at the treasurer's books will disclose; whose sacrifice was the greatest, whose service most consecrated, is not to be thus discovered; whose was the effectual prayer which

availed is known only to Him who answered it. We will, therefore, not concern ourselves today with details of deeds or eulogies of persons. Outward deeds are but the husks of history; history itself consists in ideas and spiritual potencies.

History is consequently concerned only with man and with human institutions. Man alone in this world is a free cause. He alone forecasts the years and builds intelligently for the future. He alone acts according to ideas, and his institutions are the embodiment of his ideas. A history of an institution will consequently be an exposition of the fundamental conceptions embodied in it, and will set forth in what way and to what extent the ideas have been realized, in the light of these ideas forecasting the future. All history is prophecy and is valuable chiefly for that reason.

There are, as I believe, embodied in this Bucknell University three fundamental conceptions.

This school is consecrated to liberal education. It regards man as formed for freedom and educates him into freedom. Man is not the slave of nature, but is born for dominion over nature. He is not even the servant of nature, but is the servant of God alone. He is consequently not to be used as a means, as an instrument, nor to be treated as a thing. He is of more worth than the world of things. This regard for the worth of man, irrespective of race, nationality, sex or condition—a regard which lies at the basis of liberal education—is of Christian origin.

The Christian education does not make the perfection of the individual its sole aim. It trains men for service. It is essentially missionary, apostolic. When Jesus after the night of prayer called to Him the twelve, He named them apostles. Thus He broke with Judaism both in organization and in spirit, and began the distinctively Christian dispensation, and with it everything fundamentally Christian, including Christian education. The Jewish spirit was exclusive; the Christian, missionary. The Greek valued not individuals, but the individual, the wealthy, the well born. For all others—the defective, the poor, the slave, the trader, the woman—there was no place in the Greek idea of education. The Christian spirit, on the other hand, includes all.

A liberal education is called Christian, not only because of the

value it puts upon human worth, and because of its missionary character, but also because of the principle and goal of its activity. Christian education finds its principle and goal in Christ. It recognizes the need of more than science and philosophy for the perfecting of character. It takes its watchword from the discourse with Nicodemus. While the work of the Christian college is education, its starting point is regeneration. After this it aims to form the man according to the type of Christ.

Of course, in emphasizing character, we do not undervalue scholarship; we must have both. And when we speak of character, we do not mean innocence or harmlessness. The last place for a merely harmless man is in the college. The college needs the man of positive righteousness—robust in faith, energetic in action, stimulating in thought. Such men in our schools of learning become of priceless value to the students, and through them to the world.

XXI.

THE CIVIL AND SPANISH WARS

“THE WAR of the Rebellion” began fifteen years after the founding of the College. By that time eighty-five men in eleven classes had been graduated. Most of these volunteered for defense of the Union. The most distinguished was David M. Gregg who matriculated with the class of 1854, and left to take a course in West Point. By 1863, he had risen to the rank of Major-General in command of the Second Division of Cavalry in the Army of the Potomac and took part with distinction in all the battles of that army till the close of the war. The classes as they graduated after the beginning of the war almost all enlisted. The class of 1862, for example, graduated ten in number in July and by September all were in active service. Two of them fell in battle, Thomas R. Orwig in 1862, and Andrew Gregg Tucker in 1863. T. Rockafeller Jones of this class was Captain of the Emergency Company which responded to the call of Governor Curtin when the Confederates invaded Pennsylvania in 1863. Fifty-nine members of the Company were students. As at that time there were in the College only forty-three students and in the Academy forty, the men who enlisted made up seventy per cent of the attendance. In fact all who could pass, went, and the College was closed. Professor Charles S. James went as a lieutenant of the Company; President Loomis and Professor Bliss reported at Gettysburg to aid in the care of the wounded. The company was mustered into the service of the State in June, and was discharged the 2d of the next month, having served in guarding the Pennsylvania railroad near Harrisburg. Upon their discharge, which occurred on Monday, the Seniors were graduated the following Thursday, appearing in uniform instead of the traditional cap and gown.

Of those who entered in the fall of 1865, many had served in the war and their college course had been postponed. The attendance rose in College to eighty-six and in the Academy to one hundred and sixty-nine. Among those who entered was Fred K. Fowler who was struck by a half dozen balls at Bull Run and was nicknamed “Bullets,”

and Charles Marks and Harry Swartz each of whom had lost an arm in battle.

Like other boys in 1861, when so many were enlisting, I wanted to go also. So in 1861, when our teacher A. J. Bolar, afterwards Major Bolar, recruited a company, nearly all in our school who were old enough enlisted. I offered myself, being then fourteen; but was not accepted. The same happened in 1862. But in 1863, since I met all requirements except age, I was received into a six months regiment. The mustering officer passed me upon the statement of the Captain Wm. P. Altemus that he wanted me as company clerk. We served our enlistment guarding the Baltimore and Ohio railroad at and eastward from Cumberland, Maryland. In the first three months of service, while stationed at Green Springs, West Virginia, I studied Loomis' Geometry; and in the last three months, while stationed at Cumberland, having obtained a copy of Hitchcock's Geology, and having access to the local museum and the neighboring bituminous coal mines, I acquired some knowledge of geology.

In August, 1864, instead of coming to Lewisburg as I expected, I enlisted for a year in the 206th Pennsylvania Volunteers, and served as Sergeant behind the breast works in front of Richmond, till the fall of that city, April 3, 1865. Ours was the first Infantry regiment to enter the city. While waiting to be mustered out, June 28th, I studied with great interest Haven's Mental Philosophy which opened a new and very fascinating world to me; and also Campbell's Philosophy of Rhetoric. These two books I brought home with me and still have them in my collection. In the interval between my discharge January 1864, and my re-enlistment, I taught a term of school, and studied with care Blair's Lectures on Rhetoric, unabridged, Kane's Elements of Criticism and Addison's Spectator. I mention these studies, because our young men now as then seem unwilling to study any subjects that do not count towards graduation.

THE SPANISH AMERICAN WAR

War excitement began in the College in 1898, among the students, when the news came, February 16th, that the Battleship Maine had been destroyed the previous day in Havana harbor with the loss of

266 lives. When Admiral Sampson's Board of Inquiry reported, March 21st, that the explosion was caused by an exterior mine and war was seen to be inevitable, the students were eager to enlist. Many entered the local company of the National Guard, and others enlisted in their home companies. War, however, was not declared till April 25th. Our country was absurdly unready for war, but Spain was fortunately less ready. By the time the National Guard of Pennsylvania was called into camp at Mt. Gretna, our Seniors had so nearly completed their work that they were graduated *in absentia* in June, with the exception of one or two who had become so excited at the prospect of war, that they had stopped studying. The war was of short duration. An armistice was declared July 17th, though the treaty of peace was not signed until the 10th of December, 1898. Many regiments were discharged, and individual soldiers received furloughs so that they could attend to their private affairs. This was especially the case with college students. Our own men were able to return to their work so that they kept up with their classes. The losses in the war were mainly from sickness, due to defective sanitation and the carelessness of the men. Typhoid fever had not at that time been mastered. In the war there were 20,738 cases of typhoid and 1,580 deaths. Eighty-six per cent of the mortality in the war was due to typhoid. Through inoculation, the number of cases in the World War was to the number of those engaged one in a thousand compared with one in five in our Spanish War. So greatly had the ravages of typhoid been stayed that on March 1, 1917, the weekly returns in the British army showed only twenty-four cases in the four armies in France, Salonica, Egypt and Mesopotamia. While in the Spanish war many of our students contracted disease, few died. None fell in battle.

XXII.

THE FIRST MILLION

A CAMPAIGN for raising one hundred thousand dollars additional endowment was successfully completed January 1, 1903. Thereupon, I presented to the Board, January 8th, of that year, the following report:

"The endowment effort authorized a year ago by the Board has been completed. One hundred thousand dollars were secured in good and legally binding subscriptions before January 1st. One of these subscriptions is for \$25,000; one is for \$15,000; one for \$10,000; four of \$5,000; two of \$2,500 each; one of \$2,000; and eight of \$1,000 each.

"The present property of the Institution, including the endowment subscription just closed, aggregates about one million dollars. This gives a good beginning for the Institution, and justifies us in forming large plans for the future.

PLANS FOR THE FUTURE

"1. More land is needed. The thirty acres of campus now owned are entirely inadequate to the needs of the school. Should any suitable land come into the market, it should be purchased. Two hundred acres additional would be none too much for the school to have.

"2. The Library might well have a separate building. For a school the size of Bucknell, a building of \$100,000 would be none too large. But such a building from the source whence we might expect it would be conditional upon our paying \$10,000 a year for maintenance. This, while not too large in itself, would be disproportionate to our other outlay. We at present expend about \$3,000 in the maintenance of the Library. This can be increased to \$5,000, and on that basis a building of \$50,000 secured. This could be so planned that its capacity could be doubled when needed.

"3. There are needed two residence buildings, one for young men and one for young women. These would cost some \$50,000 each. These buildings would both be productive. Several other buildings would be useful, but these two are necessary.

"4. The endowment should be increased by \$1,000,000. The endowment is the life of the Institution. The salaries of all professors should be met from the endowment, and the salaries should be adequate so that we can retain our men, and not become a training place to prepare professors for other schools. Besides, no young man or woman of worth should be compelled to leave Bucknell because of lack of funds to meet necessary expenses. Our oldest American college disburses yearly some \$80,000 to worthy students of limited means."

These plans were endorsed by the Board, and the President was authorized to carry them out as the way opened.

The money, I proposed to the Board, should be secured in part from legacies.

"An indefinitely large sum of money can be secured in this way. There is needed, however, a definite plan and aim. You cannot go to a man and ask him to remember the College in his will. You can, however, lay before him a plan and ask for it his consideration. The work would be done chiefly by personal effort. Friends and Alumni would aid much more efficiently in such an effort if there were a definite plan and aim than otherwise. All money received from wills should be added to the endowment unless otherwise specified by the testator."

Immediately after the death of Mr. Bucknell who was opposed to giving money by will, I was authorized to insert forms for wills in all the suitable publications of the College. But now I proposed an active canvass to that end. By addresses, by circular letters and by personal work, seed was sown during the following sixteen years that will bear fruit. Several gave definite encouragement, and some stated specifically that they would remember the Institution in their will. There were some seventeen in the latter class. Of these, two anticipated their wills by direct gift, Dr. Joseph K. Weaver of ten thousand dollars, and Dr. Franklin Mathews of forty thousand dollars. Hon. E. L. Tustin informed me that he intended to bequeath half of his estate to the College, merely saying it would "amount to considerable." After his decease, the half was found to be about one hundred and fifty thousand dollars.

MORE LAND

The land referred to in the report was the farm of George Barron Miller, which lies south of the College. I called on Mr. Miller; but found he intended the place for his son, George Funston Miller, who had a taste for agriculture and would probably follow that vocation. The son graduated from the College in 1916, and afterwards took work in Agriculture in State College. The effect of poison gas in his war service shortened his life and he died in 1920. This upset the father's plans. Shortly after he offered the land for sale for what (he told me in 1903) it had cost him, that is \$55,000 for the hundred and seventy acres. I contemplated, in my plan submitted to the Board, purchasing the land "from the road to the river." This would provide room, not only for the growth of the Men's College; but also for a Women's College, which should have a campus of one hundred acres, buildings costing \$500,000, and a million dollars endowment. Evidently a Woman's College cannot be developed on a corner of the men's campus, but must have ample grounds and buildings of its own. This I had in mind when I submitted my plans to the Board in 1903.

XXIII.

THE FIVE NEW BUILDINGS

IN MY REPORT to the Board, January 8, 1903, outlining a plan for advancement, I mentioned some buildings, most of which would produce income. I did not favor the erection of buildings which would be a draft on the income of the Institution, if the buildings could be dispensed with. Our oldest University for many years has required that with each new building an endowment be provided sufficient for the upkeep. One college of the north central states had so loaded itself with campus and buildings that the cost of upkeep exceeded the cost of instruction. I therefore held very firmly to the rule that only productive buildings should be erected and that the cost of these should be provided by special subscription. Fortunately our charter provides that the "Trustees shall not for any cause or under any pretext whatever encumber by mortgage or otherwise the real estate or any other property of said institution; and that they shall not involve it in any debt which they have not the means of paying." This provision was a great help to me in carrying out my purpose to keep out of debt, and in avoiding the construction of non-productive buildings.

The West College had been erected before the report was submitted. The largest contributor to this building was Mrs. Catharine Wentz. Important help was given, without compensation, in soliciting subscriptions by Orlando W. Spratt, class of 1861, a devoted and efficient friend of the Institution.

When the money for the building had been obtained I went on with the subscription for \$25,000 additional for endowment.

This building, the West College, was followed immediately by another building, the Power House. It was the intention to place a large boiler in the East College, sufficient for the buildings on the Hill; but the Board decided it would be better to build a plant sufficient for all the buildings. This was accordingly done. The lighting was not installed till some years after. About half the cost of this installation was paid by Col. John J. Carter, of Titusville, Penna. These two buildings were erected by Joseph C. Nesbit, class of 1868,

who gave much time to the construction of the buildings and steam heating plant, and to the grading of the grounds.

In my report to the Board, of January 8, 1903, I stated that we needed two more residence buildings, one for young men and one for young women. These I said would cost about \$50,000 each. The Board endorsed the proposition and authorized me to proceed with raising the money and erecting the buildings. In raising money for building, my procedure was a little different from that employed in securing increased endowment. In the latter case, I made sure by a preliminary canvass of where one-half of the amount could be had. When I had secured that amount, I felt safe in beginning the canvass, and I always carried it to a successful termination. Securing one-half was not difficult at Bucknell, as the General Board could be depended on for from twenty to twenty-five per cent of endowment. The General Board however would not make any gift towards the erection of a building. We could make the canvass for a hundred thousand dollars for three thousand dollars of expenses, not counting anything for my salary, but including the salary of the assistant and the expenses of both. I always secured by myself the first half.

In the case of buildings, I made the subscription binding, and payable when half the amount was pledged, intending at that time to begin the construction, as one-half would be sufficient to enclose the building. I found it prudent also to push the subscription ten per cent beyond the amount designated so as to provide for slow payments or failure to pay. These three buildings, the East College, the West College, and the New Building for women are solid, well-built, fire-proof structures, finished in oak, and all the partitions are of brick.

These buildings and all others from which we received revenue we classed as productive investment, along with money at interest. Later the Carnegie Foundation in order to secure uniformity arranged to classify the property of Colleges under two heads and we adopted that plan, one head being buildings and equipment, the other endowment.

THE LIBRARY BUILDING

The Board gave me authority January 8, 1903 to apply to Hon. Andrew Carnegie for the gift of a building for the Library.

We were spending at that time upon the library three thousand dollars a year. There was a legacy from the estate of Dr. William H. Backus, not yet due, which would enable us to spend some five thousand per year. This estate was willed to the College through the influence of Truman H. Purdy, A.M., class of 1858, and was appraised at \$48,109. However, only about one-half that amount was realized from it at the expiration of the life interest granted in the will. In writing to Mr. Carnegie I proposed, with the consent of the Board, that we spend five thousand a year on library upkeep, and so requested the gift of \$50,000 for the building. Mr. Carnegie readily granted the request for a building, but fixed the gift at ten times the amount expended the preceding years, giving us thirty thousand dollars. To this we added some ten thousand dollars.

I drew the plan for the interior of the Library building, while the architectural design was made by an architect approved by the donor. The plan of the building admits the addition of wings to increase capacity as the library develops. I was always an ardent advocate of libraries, and so the first money I raised in Lewisburg after the Gymnasium was for increasing the Library. The Faculty committee on Library consisted of the President and Librarian, and the Professors. To each professor was given such fees as came from work in his department for the Masters' degree. When appropriations were made, the money was apportioned to each professor, who purchased such books as he thought best. The graduating class up to 1902 usually made as their farewell gift a donation to the Library. The class of 1903 resumed the custom by giving books to the departments of Professors Heim and Hamblin for works in Economics and Constitutional Law. When a new department was opened, a special appropriation was made for books for that subject. There was besides an annual appropriation for the purchase of periodicals, for binding, and for books of general interest.

XXIV.

SPECIAL FORMS OF BENEFICENCE

IN MY REPORT of January 8, 1903, outlining plans for the immediate future, I suggested six forms of beneficence of which each " would bear and perpetuate the name of the donor or some one designated by him. (a) A department could be endowed for \$100,000 and upward. (b) Professorships could be endowed for \$50,000 each; (c) Fellowships could be endowed for \$10,000 each; (d) Scholarships could be endowed by a gift of \$1,000 and upward, the income to be given toward the expenses of the student; the income to be estimated from the average income of the funds of the Institution; (e) A loan fund could be established. The interest from this could be loaned to students, the principal being kept intact. In this way a large active loan fund would accumulate. (f) A fund for the Retirement of Professors who after a long service have, through age or infirmity, become unable to render further efficient service."

FOUNDERS AND PATRONS

In order further to stimulate individual giving, I had the Board of Trustees designate as Founders those benefactors who give \$10,000 or more to the funds of the Institution, and as Patrons those who give \$1,000 or more, but less than \$10,000, the names of Founders and Patrons to be given in the Annual Catalogue forever. The Productive Investment was given in 1918-19 as amounting to over \$800,000 and included both endowment and buildings from which rent was received from the students. The total property at the time was about one million three hundred thousand dollars.

SCHOLARSHIPS

Scholarships for the aid of needy and meritorious students are an old form of beneficence. Harvard has over two hundred such scholarships, one dating from 1670, another from 1687.

The first scholarships at Bucknell were established for the children

of ministers in active service without regard to denomination. When the first endowment, \$100,000, was raised in 1846, subscriptions were generally taken in the churches; and, both to stimulate the people to give and to form a permanent connection, scholarships were promised to the children of the pastor of that church who might attend the new college. As a result of this arrangement, we have always had a large attendance of ministers' children, a very desirable class of students.

During the Civil War, the college disposed of scholarships to individual holders, eight years for \$100, fifteen years for \$250, and perpetual for \$500. The rate of tuition at that time was \$36, and the income from endowment seven per cent, so that the interest on the \$500 for perpetual scholarship would nearly equal the tuition. But in 1889, tuition was raised to \$50, and the income from investment had fallen to five per cent. I kept the tuition rated at fifty dollars, and called the additions that were made from year to year, "term bills." I made it plain that for a student holding a scholarship the reduction in the bills would be fifty dollars, and caused this fact to be printed in two places in the catalogue. However some of those who in 1864 had purchased eight year scholarships for one hundred dollars claimed a reduction of \$150 a year, the entire term bills. As it was the secretary of the Education Society who negotiated these scholarships, he induced many of the holders of the perpetual \$500 scholarships to transfer them to his society. No effort was made to collect the eight and fifteen year scholarships, so that few were paid, and the college suffered less in its finances than might have been expected. To avoid complications of the kind for the future, I had a resolution passed and kept printed in the Annual Catalogue that the income from gifts for scholarship would be given toward the expenses of the student, the income to be estimated from the average income from the funds of the Institution and to be applied only in the year in which it falls due. Most of the scholarships have been given for the use of students for the ministry.

In 1883, Mr. Bucknell made a gift of \$20,000 to establish scholarships, preferably for others than students for the ministry as these latter received aid from the Education Society. He arranged in his deed of trust for these scholarships that they should be awarded by a committee consisting of the President of the University and two

Baptist laymen, and that the first committee should be Professor Rockwood and Harry S. Hopper. To these he gave right of succession, the surviving members to fill vacancies. Besides this Mr. Bucknell arranged that no worthy student should be refused admission to the College or turned away because of inability to pay tuition; but that the tuition should be remitted as a "Bucknell scholarship" and the bill sent to him for payment.

In 1916, Dr. Joseph K. Weaver, of the class of 1861, gave ten thousand dollars to found three scholarships, thus establishing a new standard scholarship, \$150 instead of \$50. At first he indicated four scholarships, but finally reduced the number to three.

PRIZES

In 1883, Mr. Bucknell gave two thousand dollars to establish five prizes for women. Before that, the class of 1871 had endowed a prize; and later Professor Tustin had endowed one in memory of his son, and Rev. William Barrows also in memory of his son. I did not include prizes in my "Forms of Beneficence" for which gifts were sought. I did not find prizes helpful in the matter which they were supposed to favor, that is, in stimulating to superior excellence. They may help in influencing a few, but the majority are unaffected. Besides, they do not appeal to the highest motive, excellence, but to the lower one, to excel, to beat somebody else. Even the few, especially men, lose interest. Then the awarding is beset with difficulties, and becomes a source of suspicion and ill will. I intended to have all but the endowed prizes (which were beyond our reach) discontinued at Bucknell, and a rule made that no new ones should be accepted. I agreed with David Starr Jordan who when Stanford University was founded permitted no prizes to be offered, saying that they belonged to the kindergarten stage. The teachers of Oratory and Composition, however, thought that prizes were helpful to them in their difficult but important work, and so I let such continue. This may be the case in such subjects; but in regular class work, in which the enthusiasm of the teacher should infuse interest in the class, I find prizes or any artificial stimulus a positive hindrance.

ANNUITIES

Nor did I favor receiving gifts upon which interest was to be paid during the life of the donor, always a higher rate to be paid than is received. However, many of the Board and friends favored it, so I allowed a resolution to be adopted that such conditional gifts would be received to a total amount not exceeding two per cent of the assets of the Institution. I inserted no notice of this in the Catalogue, as I did not wish the professors and students of the earlier and more restricted times to be taxed for the more affluent days, which with increasing alumni and friends were sure to come.

XXV.

RELIGIOUS WORK

WHEN I came to Lewisburg, in 1889, from my former field it was with some experience in religious work. I had served seven years as superintendent of the Sunday school, and subsequently nine years as pastor of the church, and I had for many years taught an afternoon Bible class for students. In the church, I had the double task of holding the attention of the four hundred members of the church and of the two hundred members of the school. I made no discrimination between townsmen and students, but treated them as men and women, addressing them as such, except on Baccalaureate Sunday, when I spoke more especially to students. I tried to give a good body of thought expressed in the clearest and most direct language. My success in holding both was due to that practice. The method of teaching and preaching may be explained, but the spirit, the life of it, does not lend itself to observation. When I came to Bucknell I came with a deep conviction that the aim of our work should be Christian manliness, and to this I gave without ceasing my best energies. Religion however like morality cannot be taught, but is a matter of the heart and life, and the less it is a matter of talk and the more it is a life, the more potent it will be, especially with young people.

THE DAY OF PRAYER FOR COLLEGES

The observance of the Day of Prayer for Schools and Colleges instituted by the Evangelical Alliance was still maintained in Bucknell when I came; I continued it, either preaching on that day myself or inviting some one else, preferably a pastor, to speak. But I found the custom yielding to the inevitable tendency that changes a Holy Day into a holiday, and when the Young Men's Christian Association adopted a Sunday service with the same purpose as the Day of Prayer, I decided to make a change. Instead of one day, we had a week of effort for religious inspiration and instruction, keeping up the usual college studies, but with less amount, and bringing the work to a culmination on Sunday. At the time I made the change, 1897,

there had grown up, through several years, a deep religious interest, so that when I called a preparatory meeting for workers on the Sunday afternoon preceding, about one hundred and fifty volunteered with serious and deep purpose. The students then and there appointed committees, apportioned the work and got at it; so that when Dr. J. W. Weddell arrived for the Monday evening meeting, he found the students, as Peter found at Cæsarea, "all present before God to hear all things commanded of God." The religious interest continued to widen and deepen until all of the students, with two or three exceptions, dedicated themselves to the service of Christ. I have been in many such movements but I have never known any that was deeper, more general, or more lasting in its effects. I conducted the meetings for several years upon the same plan, but always with variations; and then turned over the conduct of them to the Young Men's Christian Association and their Faculty advisor. They brought to the College, in succeeding years, many men as speakers whose teaching and work added much to the spiritual life of the students.

There are cleavages in the College that make it difficult to interest the entire college. There are the vertical sections between ministerials, law students, medical students, teachers, and engineers. The ministerials naturally lead in Christian work and the others are likely to stand aloof and regard religious work as the business of the ministerials. Then there are the horizontal sections made by the classes. When the Freshmen come in, the Seniors drop out. Philips Brooks, when invited to become pastor of Harvard, declined, saying that he doubted whether any one could hold permanently a College congregation.

The Christian Associations are very helpful in promoting the religious life of the College. At the same time the President and Faculty must not shift the whole responsibility upon them.

CHAPEL SERVICES

In the English Universities, composed each of twenty or more colleges, every college has its own chapel as well as its own library and dining hall. The Chapel is usually the finest building about the quadrangle, and the Chapel service is treated as the most important part of the college exercises. Harvard and other American colleges

followed the English custom in the emphasis they placed on the chapel service. But in the latter part of the nineteenth century, there arose a demand for free chapel services. Compulsory chapel, it was claimed, became perfunctory, and further that by making attendance optional, and the services attractive, nearly all would attend and the spiritual benefit would be much greater. Harvard was one of the first to adopt optional attendance, but the result did not justify their hope. By their treasurer's report, I saw that Harvard spent \$9,000 on chapel service, and the attendance, I was told by a graduate student, was from fifty to eighty out of four thousand students.

At Bucknell I retained the practice of beginning the day with a prayer service which the students were required to attend, though no penalty was inflicted for failure to do so. In the service we joined in singing a hymn (all standing), reading of scripture with response of the Gloria Patri; brief invocation followed by the Lord's Prayer in response, and closing with a hymn. The service was usually brought within the compass of ten minutes.

The number of students in the College increased, before I retired, to a point where there was room for only about one-third of them in Bucknell Hall, so that not a fourth of them attended on any one day.

I had formed a plan of having the chapel held by classes, the seniors coming on Monday morning, the service to be followed by the senior lectures which all seniors were required to attend. The juniors on Tuesday, and so on till Friday when a general chapel would be held, with optional attendance. The war however broke in on all plans, and for a while caused the discontinuance of chapel services. This came so near the date upon which I had decided to retire (June 1919) that I concluded to leave the whole question open for my successor to settle. Except for a comparatively small college, required chapel service is not practicable; for instance, it could not be maintained in an institution of eight or ten thousand students. I think however that daily prayers should be offered whether few come or many. So I decided that whoever my successor might be and whatever plan he might adopt, I would, when I became a professor, support the chapel by regular attendance, and would render any service that I might, with due notice, be asked for,—a purpose which I have consistently carried out.

THE COLLEGE BIBLE CLASS

WITH seven churches in the town served by excellent pastors all of whom give attention to the students, I did not think we needed a college pastor. Also I regarded myself as pastor of the students, and to them I gave a large part of my time and thought. No question was ever asked by me as to the denominational relation of the students. If I ever knew what the relation was I learned it incidentally. In later years, the Christian Associations took a census of the religious affiliations of the students for the information of the pastors, and from these I received the number belonging to each church but not the names. I believed then and still think that we ought to have a good man and a good woman as secretaries of the Christian Associations who would live with the students and give their whole time to Christian work with the students. What I did in the College was always contributory to the work of the pastors.

One means I used was the Sunday afternoon meetings in Bucknell Hall, when some pastor from a neighboring church addressed the students, giving them new points of view and fresh interest. These occurred about once a month. One term, I secured from our own professor, Dr. Lincoln Hulley, a course of lectures on the Minor Prophets which aroused much attention both in the town and college.

With the same purpose I arranged with some men of commanding eminence to come once a year and deliver a course of three or four lectures, and thus give the student opportunity to follow thinking on high and consecutive themes. Among these were Drs. Heman L. Wayland, George Dana Boardman, Lemuel Moss, Wayland Hoyt and Benajah L. Whitman.

For the first ten years of my presidency, I was away nearly every Sunday, addressing churches and making their acquaintance. The latter I regarded as a chief objective. At the end of that time, inasmuch as I had been over our territory pretty thoroughly, I decided to take up Sunday work with the students. This I did in the College Bible Class. While the class was made up chiefly of college men and women, and no effort was made to enlist others, there were some from the

town who attended a year or more. Among these were Judge Albert W. Johnson, Hon. B. K. Focht, Cloyd Steininger, Esq., Dr. Ralph Steans, Rev. John Blood and "honorable women not a few." The class was not organized, nor any roll call kept. The whole time was required for instruction, and none wasted on formalities. As I wanted especially to reach and hold the lawyers, physicians, engineers and teachers, I did not favor throwing the management into the hands of the ministerials which was quite sure to happen if there was an elective organization, in which case the others would drop out.

I first followed the International Lessons, but after a few years, I chose for the lectures some book of the Bible, in order to train the students in consecutive thinking. For example, I gave a course of ten lectures on the first chapter of Genesis. Later I gave lectures on "Present Day Problems in the Light of Christian Teaching." In this course I invited many speakers from abroad. Among these were Presidents Edwin E. Sparkes of State College; Henry S. Drinker, of Lehigh; Charles T. Aikens, of Susquehanna, and (several times) Milton G. Evans, of Crozer. Dr. Nathan C. Schaffer, State Superintendent of Education addressed the class several times as did also John G. Reading, Esq., of Williamsport, and E. J. Cattell, of Philadelphia. Dean Marion Reilly, of Bryn Mawr, and Dr. Mary Wolfe were the only women who thus favored the class. Among the ministers who spoke were Drs. S. Z. Batten, F. T. Galpin, C. W. Hogg, E. M. Stephenson, Raymond M. West, J. M. Reimensnyder, E. C. Kunkle and Henry C. Mabie. The attendance varied, but rose as high as three hundred, once or twice. The day I turned over the class to my successor as teacher there were over one hundred and fifty in attendance. I had found lecturing to college students every day in the week too severe a nervous strain and so decided to give over the Bible class to one of the professors. However, I look back upon that work with as great satisfaction as any part of my service with Bucknell.

In my Bible class, as in all my teaching, I tried to grasp and impress the essential. In the first chapter of Genesis, for instance, I impressed throughout that it was God who created the heavens and the earth. How he did it and how long he was in the doing were of minor importance. I tried to train my pupils into the habit of seeking the totality. The tendency of immature and untrained minds is to

see only a part, and often the worse part. In discussing the problem of illiteracy, for example, I begin with the 82,739,000 in the United States over ten years who can read and write; then I mention the 4,932,000 who cannot. And I show further that of native whites only two per cent are illiterate, and of native whites in Pennsylvania only four-fifths of one per cent. Of the nearly five million illiterates, a large portion are foreign born or are negroes. But in regard to the latter, I remind them that sixty years ago it was a penal offense in many states to teach a negro to read, so that it is very remarkable that only twenty-three per cent are illiterate as against 48 per cent in Italy, and 75 per cent in Mexico. By making my teaching always broad, analytical and constructive, I try to train my students to a similar way of looking at life steadily and as a whole but at the same time with discrimination, and thus save them from the discouragement to which the young are so prone.

But I did not wish to develop in the nine or ten thousand young people with whom I have worked the vain optimism which closes the eyes to facts. I have habituated myself and tried to train others to a hopeful view of life, and an optimism of doing. This requires first that they get the facts as they really are, no worse, no better. Then that they study how they may be made better and get energetically and persistently to work to achieve that better. They should join, I teach them, with any man who is trying to make the world better, and not discourage any man who may be trying a way different from theirs.

XXVII.

CONCERNING DEGREES

THE PERIOD from 1889 to 1919 was one of transition in the College world. Charles W. Eliot became president of Harvard in 1869 and for the next forty years was the dominant influence in American collegiate education. One of the changes was the replacement of the curriculum leading to a degree by unlimited electives. This went so far in some colleges that a man could obtain the Bachelor's degree with subjects taken wholly from the Freshman year. Quantity was the sole consideration. We at Bucknell permitted electives within limits, but required the completion of a definite curriculum for a degree.

Another change made by those colleges which were attached to professional schools was to permit the college student to take his senior work in the professional school, thus abbreviating his course by one year. At the time that this was discussed in the College Association (1890) it was predicted that the separate colleges like Bucknell would have to close. This did not occur with us, nor any other unattached college so far as I know. The same was done in the case of the Medical Colleges. In that instance, as the curriculum was extended to four years, we permitted our Seniors who had anticipated half the work of the Senior year to spend their last year in the Medical College giving them credit for the studies in pure science that they had passed at the Medical College. The founding of the University of Chicago in 1892 brought in some innovations that have been accepted by American colleges generally. One of these was permission to students of ability to take more than the prescribed number of studies and thus graduate in less than four years. We adopted this plan permitting students who had attained in the preceding term a standing of "A" to take a fourth study. The requirement for graduation with us was thirty-six majors and twelve minors, the minors being lecture courses of one hour a week. The student by taking four subjects, making twenty-one hours a week, could anticipate the nine majors required for his masters' degree. In case a student presented forty-five majors of "A" grade, with an average of 94 or more for all, he could receive his Bachelor's and Master's degree at the same

time. In the University of Chicago, a student could by taking a fourth study and attending during the summer session, graduate in two and a fourth calendar years.

We organized a Summer session of six weeks with Professor Nelson Davis as Dean in 1915 and it met with very good success. The Great War interfered with its growth, and in 1920, it was discontinued, though resumed in 1923.

A college is not independent but is limited in its courses and activities in many ways. In the first place, it must correlate with the graduate and professional schools. Our students entering these schools were brought into close comparison with students from other colleges as to the completeness and thoroughness of our work. The Medical colleges make certain studies in Chemistry and Biology requisite for entrance, and the college must enable its graduates to meet these requirements. If the requirements for the various graduate and professional schools were the same, the problem of meeting them would be simplified. I took Harvard and Chicago as the standard and type, and arranged to meet their terms.

In the second place the college is related to the forty-eight State Boards of Education in the matter of obtaining teachers' certificates. These states vary greatly in the requirements not only among the different states, but in the same state under different state superintendents. One could never foresee from what state a graduate might write for his college credentials, so as to obtain a teacher's certificate. As most of our graduates who followed teaching either remained in Pennsylvania, or went to New York or New Jersey, I correlated our work with the requirements of those states. The high standing which our college had always maintained, a standing generously recognized by Harvard and by the New York Regents, made our graduates welcome in all the states.

The Association of Colleges recommended and the New York Regents required that the degree of Doctor of Philosophy should not be given *honoris causa*. We therefore stopped giving it after 1893. As we did not have a faculty sufficient in number to give graduate work for the Doctorate, we tried tentatively the plan of giving our alumni credit for work done in other Universities and

upon that basis grant the degree. This was done in two instances and then stopped.

During my incumbency of thirty years, the degree of Doctor of Divinity was conferred upon forty-eight persons, thirty-five of whom were alumni. I adopted the twenty year rule, not granting the degree till twenty years after graduation. The degree of Doctor of Science was conferred upon fourteen; of Letters, on three; of Pedagogy, on three; of Laws, on nineteen; of Civil Law, on one; and of Music, on one.

To avoid the haste likely to exist at the June meeting of the Board, I had the rule adopted of passing on honorary degrees at the mid-year meeting. This relieved somewhat the pressure at commencement time. A principle I acted upon was not to consider any one for an honorary degree who pushed himself. I favored granting these honors to our own graduates, and succeeded in the main in doing so. Our Alumni however were constantly suggesting graduates of other colleges, so that if we had granted half of these requests from our alumni it would have shut out our men altogether.

The initiative in granting degrees is given to the Faculty which as a body of experts is supposed to know who may be "deemed worthy" as the Charter says. The degrees require the consent of the Trustees. Occasionally the order is reversed, and the initiative taken by the Trustees who presumably are not qualified experts as to the worth of the candidate. During my thirty years, I know of no instance in which this was done. Nor did the Trustees take advantage of their official position to press the names of their friends for honors. Of the sixty-two men who served on the Board during my time, fifty-one consistently maintained a judicial attitude, never suggesting or endorsing anyone, till the question came regularly before them in Board meeting, and of only two could it be said that they took the attitude of advocates rather than of judge.

I favored, though I did not try to carry out, one of the two plans in regard to honorary degrees in Divinity. One was for the Theological Seminaries to grant all Theological degrees; the other was to grant to all of our graduates who had taken a three year course in a Theological Seminary, and had done creditable service

in the ministry, the Doctorate at the expiration of twenty years from college graduation. Better still, for the Theological Schools to give courses leading to the Doctorate, as the Law schools now do, and the Medical schools have always done. I think so far as worthiness is considered, there are many more who deserve the degree than receive it. Out of these worthy men, it is difficult to select; and it would be better that courses leading to the Doctorate in Literature and Philosophy should be offered by the Colleges or Universities, and in Theology, Pedagogy and the rest by the appropriate schools.

XXVIII.

MY TWENTY-FIFTH ANNIVERSARY

THE FACULTY

IN 1914 occurred the twenty-fifth anniversary of my accession. The Board of Trustees voted to commemorate the event at the Commencement of that year. Mr. Harry S. Hopper presided. The chief address was delivered by Hon. Martin G. Brumbaugh, afterwards Governor. David Porter Leas spoke on behalf of the Trustees; Dr. Enoch Perrine for the Faculty; Dr. Theo. K. Gessler and Dr. Lincoln Hulley for the Alumni. An address was also given by Col. John J. Carter, who that year was the guest of honor. The Senior class made as their graduation gift to the College my portrait in oil. Very gratifying also was a spontaneous visit of the members of the Faculty and their wives, on whose behalf Professor Rockwood presented an address. Most of the Faculty by that time were of my selection and nearly all were alumni. There was great harmony among them and devotion to the Institution.

The Faculty make the Institution. Teaching is not the professor's chief function. He ought to be an educator, and education is dynamical. The professor educates by what he is as a student and scholar, still more by what he is as a man. His mental force, his power of will, his self-command, his social tact, above all his warm sympathy are much more potential in education, and much more valuable than learning and intellectual acumen. It was through the character of her professors that Bucknell attained and maintained her pre-eminence. Stephen W. Taylor, Howard Malcolm, Justin R. Loomis and David Jayne Hill, by their mental power and learning and by their moral force commanded the deepest respect of the students and loyalty of the Faculty. In the Faculty, wrought with apostolic zeal and self-sacrifice men such as George W. Anderson, George R. Bliss, Charles S. James, Francis W. Tustin, Lucius E. Smith, Lemuel Moss, Robert Lowry, William T. Grier, George M. Philips and Albert E. Waffle. The unity and moral power of the President and Faculty made rules and regulations as to deportment

superfluous. Religion in general, and the Christian Religion especially, cannot be taught. It is a matter of life and character. The only place in a Christian school that the Christian religion can have, so that Christ shall be first and last and all, is in the heart and life of every teacher and student.

It is a mooted question what part of the curriculum should be given to religious instruction. What place should the Bible have? Many think that if there could be daily recitations in the Bible in each of the classes, the school would be pre-eminently Christian. I do not disparage Bible study in the college; on the contrary I favored it and introduced it at Bucknell. Yet I am aware that we may give the Bible as prominent a place as the most ardent advocate of such teaching would ask, and yet the school be atheistic. It all depends upon the character and spirit of the man who teaches whether it will prove a blessing or a bane.

I regarded it as essential that the freedom of each professor should be assured. This applied to his choice of books, his methods of instruction, his examinations and the enforcement of order and regularity in his classes. He was given power of enforcement by the only logical penalties. If a student does not do the required work in a subject, the professor, and he is the best judge, refuses him credit towards graduation. If he offers the work of some one else as his own, again the professor gives no credit. If he receives aid in examinations, again the professor refuses credit. In all these the professor is the best judge and usually the only judge. If a student misbehaves, the professor has the power of exclusion, temporary or permanent, from the class. The professor, during my presidency, could and did attend to these things himself. It showed weakness in a professor not to be able to manage his own class, without calling in the Faculty as a body to help him out. This no professor during my administration ever did. In a few instances, when young instructors have come to me and expressed the idea that a word from the President or action by the Faculty would help them in a difficulty, I have told them it would be better for their prestige that they should handle the situation themselves and master it, than for the Faculty to intervene.

At the same time that full freedom was given to the professor

he was held responsible for his work. I do not go so far as John Amos Comenius who said that if a student fails, it is entirely the professor's fault. But it is chiefly so: he may assign too much work, or too difficult. The successful professor studies his pupils as well as his books, and adapts his work to the abilities of his pupils. Sometimes the fault is with the management, in assigning too many students to a class. Ordinarily a class of over thirty is too large for good teaching. In large classes, the professor must have recourse to lecturing. I met with this difficulty from the large attendance in the latter part of my management, though in the main I kept the classes at the standard size.

I should not, in speaking of the factors that made for harmony and enthusiasm in the Institution, fail to mention the priceless contribution to its spiritual and aesthetic development by the School of Music. The two directors successively, Dr. Elysee Aviragnet and Professor Paul George Stolz, have been unselfishness itself in their devotion to the welfare of the Institution. I look upon my relation to them with unmingled pleasure, and regret only that the Music Hall I had in mind for them has not yet taken its place upon the campus.

In the Faculty itself, we made our meetings few and brief. When we settled on any rule, it was treated as permanent; for nothing destroys the respect of students for government so much as uncertainty and vacillation and constant change of regulations. When in 1918, I notified the Board of my intention to give up the Presidency, although I expected to continue as professor for five years or so, if my health justified it, I decided (among other things that I made memoranda of) that I would attend the Faculty meetings and know what was done so that I could keep my work in line with the others; that I would not take any part in the business, not even voting on business motions, though being ready to give any information that might be asked. Four times I think in all, I have offered information on some points.

I may add a little in appreciation of the families of the Faculty. From their children I have had in classes and elsewhere the highest respect and consideration. I regret that I will not have in classes the fine youngsters who will be students a few years hence.

XXIX.

THE GREAT WAR

IN JUNE 1914, I went to Europe, sailing on an Austrian vessel to Patras, Greece. We received news by wireless of the murder of the Archduke Ferdinand, June 28th. Before we reached Naples, the Captain of the ship had directions not to accept any return cargo, as the ship would not make a return trip to New York. We did not know the significance of this at the time, but the reason became clear afterwards. At Constantinople, the American Consul suggested to Americans that they should get out of Europe as soon as possible. I went through to Hamburg direct, but found that ships were not sailing, not even to Norway or Holland. The declaration of war soon followed, and for two weeks all trains were used to transport troops to the French frontier. On many of the cars was chalked, "To Paris in six weeks." The American Consul secured in about three weeks a train to carry the Americans to the "frontier of Holland," where we took a Holland train to Rotterdam. Thence I got passage without difficulty to London, and thence to New York. Our school started off as usual, but by the next Spring the scarcity of farm hands began to draw students away, and in the next fall to keep them from coming.

On April 6, 1917, war was declared, and then the students began to enlist, some in the ambulance corps, to which we furnished most of three units, and others in the officers' training camp. Of our Senior class, forty-seven entered the service; of Juniors, thirty-eight; of the Sophomores, twenty-six; of the specials, six: in all one hundred and seventeen, reducing our attendance to 524. A large number of those who graduated in 1918 volunteered.

In 1918, the college buildings for men and the campus were taken over by the War Department, and martial law prevailed. We were fortunate in having assigned to command Captain James H. Beazley, than whom no one could have been more efficient in maintaining discipline, or more courteous to the college authorities. I had served in the army in war time enough to know that everything must be subordinate to the military, and so whatever was asked was

granted. At the same time, the Commandant insisted upon his men attending to their college work, and absence from class was rigorously dealt with. The President and Faculty were left in control of the college work as usual. In one college the president imagined that he was in control of the military and interfered in the management. He was ordered to keep off the campus and the sentinels were instructed to see the order enforced. Nothing of that kind could have happened at Bucknell where the Commandant was as careful of the rights of the President and Faculty, as they were careful to render every aid to him. The relations between the Commandant and myself were all that could be desired, and I look back upon those days with unalloyed satisfaction. There were in the Corps three hundred and ninety men, three hundred and seventy-two of whom were in the Army Corps, fourteen in the Naval Reserves, and four in the Engineers. We were careful to admit none to the Corps but such as were qualified to enter the Freshman class. After the corps was mustered out, some who had entered solely for the military training left school. Such we did not catalogue as Freshmen, but only those who continued after January 1, 1919.

To meet the demands of the service, some changes were needed in the studies, and extra classes were formed in mathematics, chemistry, biology and French. Inasmuch as several of our professors had entered the service, we had to employ several emergency teachers. Among those thus employed were George Loxley Lowry, Irvin Valentine Holmes, and Thomas Maurice Orchard, in mathematics; Franklin D. Jones and Mrs. Glenn V. Brown, in chemistry; Mrs. Nelson F. Davis, in biology; Miss Thyrza Bromley and Miss Margaret McClure, in French. Among the professors who were absent in service were Norman H. Stewart, Benjamin W. Griffith, Leo L. Rockwell, William H. Schuyler, John William Rice, and Gardener Wade Earle.

The corps was continually depleted, as calls were made for service in various lines in this country and abroad, so that if the war had continued five months longer, there would not have remained in the college any able bodied men of military age. Fortunately on November 11th, the Armistice was signed and the war ended. The troops in the United States, some 1,634,000, were

speedily returned to civil life, though the 2,071,000 in Europe had to await transportation across the ocean. A large proportion of our students returned and resumed their work. They proved to have been helped in their character by their months of service. They were more serious minded, punctual, and responsive to requirements than the average students.

Some of our men fell in battle, others perished by disease, many returned injured by the chances of war. All honor should be given to those "who ventured life and love and youth for the great prize of death in battle," to those who made "the great adventure." As there is no worse crime than an aggressive war upon a peaceful country, an organized expedition of murder, and plunder; so there is no higher human virtue than resistance, made under conditions of modern warfare, to such terrific onslaught by the men who stand, a wall of fire, in defense of country and home, of wives and mothers. It is with reference to such defensive warfare that the Supreme Master gave His admonition, He that hath no sword, let him sell his coat and buy one.

XXX.

EXTRANEOUS WORK

I CENTERED my interest and work in the college, taking as my motto Paul's watchword, This one thing I do. The one thing in my case was the development of Christian character in the young people committed to our care. This we owed to the students whose one opportunity for education was entrusted to us.

It was also best for the school itself, as the students who go out from the school are the most effective publicity agents. With the increased attendance in the colleges, a change has taken place in the function of the President, who now devotes much of his time and energies to the general management and to attending educational and other conventions. In contrast with the later methods in all colleges, I taught six days in the week and much of the time seven. Nevertheless, I engaged in certain kindred work outside.

In politics, in which every citizen should take part, my attitude was that of a judge who is expected to refrain from participation in partisan contests. In 1896, however, there arose the question of change to a silver basis, which would have cut in half all endowments and salaries. In this canvass I accordingly took a more active part. I presided at a mass meeting on the campus at which Hon. John Wanamaker spoke, and made some introductory remarks, which were printed in the *Saturday News*. Some one sent a copy to Canton, Ohio, whence a suggestion was sent from Mr. McKinley to the Pennsylvania State Committee that I be secured for some speeches in the campaign. I accordingly made several speeches on the issues before the people. In 1898, again, the State Committee requested me to make some addresses at such places as I might choose, but as there was no moral or vital issue before the people, I declined. Through my lectures on the Duties of Citizenship given to successive Senior classes I could exert a wider and more permanent influence for good government than by addresses during political campaigns.

In the issue of the prohibition of the manufacture and sale of alcoholic poison to the people, I took an active part, though not

joining in the third party movement. In the campaign for the election of Associate Judges in Union County who would support the Presiding Judge, Albert W. Johnson, in refusing licenses, I made over twenty addresses in connection with the work of the W. C. T. U. "Flying Squadron." I have always responded to requests for assistance from the Women's Christian Temperance Union in their beneficent work. When Woman Suffrage was an issue, I publicly advocated it.

Having been a soldier in the war for the Union, I was naturally called upon for addresses on Memorial Day. As college work was suspended on that day, I could without neglecting my duty to the students, render such service, which I did in many cities of the State. Ours had been the first infantry regiment to enter Richmond; and so I prepared a lecture on that event which I delivered before many audiences, among them the legislature of Pennsylvania by request of that body. I always made it a condition that no charge should be made for admission to my lectures. This relieved me from much pressure for such service, and also saved me from being classed with entertainers.

Another extraneous service I rendered was as a member of the College and University Council of the Commonwealth and during many of the later years as chairman thereof. Also in awarding the Rhodes Scholarships, I served on all the committees, except one year, and that time I held the preliminary examination, or "responsions" as they call it. Though I was not able to attend the meetings of the State Education Society, nor county and city Institutes so much as I wished, I made addresses before many of them. It was always a pleasure for me to meet with my fellow workers in the educational field. Having met with so many thousands of teachers in Pennsylvania and other states, I can bear testimony to the high character and zeal of these devoted servants of the public in a vocation in which they must spend and be spent with slight recognition and with very inadequate reward. The meetings of the college association of the Middle States were held at the time of the Thanksgiving recess and these I attended regularly.

The national meetings of the Baptists occurred in May and extended over Sunday. Accordingly I could attend on Saturday

and Sunday, if they occurred in the east, without neglecting my work at home. So I attended the meetings when held in Boston, New York, Saratoga, Rochester, Buffalo, Pittsburgh, Philadelphia, Asbury Park and Washington, D. C. The meetings of the State Convention I almost always attended, and took part in. All of the district associations save one I have attended at least once, many of them several times. As I regularly gave my classes written tests, I timed these so that they came when I was away, and the written questions could be given by some professor. In all such work I had the invaluable assistance for twenty years of the Registrar, William C. Gretzinger, who performed the work both of Dean and Registrar. Of John Quincy Adams, one of our ablest statesmen, it was said that he never did a favor without making the recipient a life long enemy; of Henry Clay, that he never refused a man a favor without making him a life long friend. This was due to the tact and evident regret for the refusal. It was to the latter class that Mr. Gretzinger belonged.

Besides addressing conventions and associations I preached in most of the leading Baptist churches of Pennsylvania. In my first year 1889-1890, I find I preached forty-one times. I served the First Baptist church of Williamsport three times as stated supply between pastorates. I also rendered a similar service to the First Presbyterian church of that city. I always felt an interest in the work of the Evangelical Association, and attended some of their conferences, addressing the one held in Berwick. With the seven churches of the town and their successive pastors my relation has been cordial and mutually helpful. In fact this holds true of all the citizens of the place. They have all treated me "white" and I will part from them with sincere regret. When I come to take up my last abode, I intend it to be in the Lewisburg Cemetery where so many of my friends are at rest. However I do not intend to come as long as I can help it. This is a very good world, and I wish to stay actively in it as long as I can.

XXXI.

PREPARING TO CLOSE

I HAD HOPES of making, after 1914, a general campaign of Alumni and Church for a larger amount than any yet attempted, and had encouragement from Dr. Wallace Buttrick of the General Board that I would have substantial assistance from that source. The aim would have been one million additional for endowment and two hundred and fifty thousand for the plant. The Board of Trustees while admitting that such an advance was desirable, did not think the time propitious. The matter never came to a vote in the Board, but I ascertained the feelings of the members. I may say that I never entered upon any enterprise for raising money in which I found the Board favorable at the start. Upon my return from Europe I found money matters pretty unsettled; and so after consultation I decided to spend the remaining five years of my presidency in consolidating the work and leaving everything in as good condition as possible financially. When I turned over the management to the Board, June 1, 1919, the assets of the corporation amounted to one million three hundred and thirty-nine thousand, three hundred and thirty-two dollars (\$1,339,332.24); the liabilities against it fourteen hundred and thirty-four dollars (\$1,434.95). The charter fortunately provided that the trustees shall not for any cause or under any pretext whatever, encumber by mortgage or otherwise the real estate or any other property of said institution; and shall not involve it in any debt which they have not the means of paying. This provision enabled me to prevent any "going out in a large way upon faith," borrowing money to meet the cost of showy, but unproductive buildings. At the same time we every year made some advance which in the aggregate amounted to a large sum in thirty years. In the current account. I turned over at that date June 1, 1919, a surplus of fifty-three thousand, three hundred and fifteen dollars (\$53,315.29). The Athletic Association under the competent management of Prof. Benjamin W. Griffith showed, with all bills paid, a surplus of \$1,148.93. The work of the college both in amount and quality had passed far beyond its material basis. The faculty at much sacrifice had carried the work

forward. In fact, that is the history of nearly all institutions of higher learning during their first fifty or hundred years. But, with the increased reputation of the college, the attendance was increased and with it the Alumni body. Thus money could be obtained to pay to the professors salaries not wholly inadequate.

In the first fifty years of Bucknell, up to 1890, the usual attendance upon the college was seventy. In 1865-6 it rose to 86; in 1879, it was 44. I knew that not much could be done in securing money for the college unless the amount of work done could be greatly increased. This, as I told Mr. Bucknell, could be accomplished by broadening the scope of our work. So we added science, economics, law and engineering (civil, electrical and mechanical) to our courses of study, steadfastly seeking quantity through quality of the work done, as well as by broadening our field. There was a steady and gratifying growth through the years, so that we reached an increase of ten-fold. Four things also helped greatly in the growth of college attendance. One was the increased number of high school and Normal school courses. Another was the ruling of the Supreme Court of Pennsylvania to accept a college diploma in lieu of the preliminary law examination. A third was a similar rule by the State Medical and Dental Boards. Very important was the law granting permanent teachers' certificates to graduates of recognized colleges. The act of 1921 by the Legislature of Pennsylvania, providing that after 1927 all teachers in the State shall have a diploma of graduation from a college or normal school, will throw an enormous work on the colleges and normal schools, a work for which their present facilities are wholly inadequate. The number of teachers in Pennsylvania is about fifty thousand, and a turn-over takes place in about three years; so that the colleges and normal schools must furnish some fifteen thousand graduates each year. This is far beyond their present capacity.

In 1889, the number of our Alumni was four hundred and thirty. Nearly all of these were ministers or teachers, devoted men and liberal according to their means. In 1913, the number who had graduated from the college was twenty-two hundred and sixty-four. When the campaign for the stadium was carried out, the number of living alumni and matriculates was placed at four thousand, and the subscription of five hundred thousand dollars was allotted on that basis. In the

first years, till 1889, the average graduating class was ten. As the average life of college men after graduation is a little over forty years, the alumni of an institution graduating an average of ten would not greatly exceed four hundred. As we reach a graduation class of one hundred and fifty, the number of alumni will increase to over six thousand. The interest of our alumni in the welfare of the college, as shown in the stadium campaign, was, according to the professional promoter who had charge, unsurpassed by any of the many colleges for which he had raised funds.

Essential to maintaining attendance upon a college is the quality of the work done. The students have to compare their training with that of students of many institutions with whom they are brought in contact and rivalry. If the comparison is adverse they will not advise their friends to go to their alma mater.

When Harvard, in order to limit the attendance upon its Law School, decided to accept from the colleges only those who ranked in the highest third of the class, an exception was made in favor of a select list of colleges, all of whose graduates they received. In this list Bucknell was included. When the Medical Society of the United States made an examination of the colleges of the country in regard to medical preparatory work, the committee reported that Bucknell stood with the three or four best colleges of liberal arts in that regard. Indeed Bucknell was the first literary college in the country to practice the actual dissection of the human body in teaching human anatomy. The Regents of New York placed three Pennsylvania Institutions in the first rank in preparation of teachers and one of these was Bucknell. The standing of a school is not determined by its libraries and laboratories alone, but still more by the ability and devotion of its faculty, the character of its students, and more than all by the alumni. Upon them is based the judgment, favorable or unfavorable, of the men who think and who determine promotions. Athletic achievements cause the name of an institution to be widely known; the character of its graduates makes its character known and respected.

XXXII.

MY LAST COMMENCEMENT

IT WOULD have been a little better to have held the installation of my successor at the beginning of the school year and thus have given that event the whole stage. However as it was set for Commencement day, I arranged to give the installation as nearly as practicable the entire field. Mr. E. L. Tustin was Chairman of the Committee of the Trustees for the event, and when he wrote suggesting that the time after 11.30 be given to the installation services, I promptly replied that I would close the graduation exercises at 9.30, beginning at 9, and then let the program of the Board occupy the rest of the forenoon. My resignation took effect July 1, my term ending on that date. However, I asked Mr. Tustin to preside at the Commencement dinner, which he did. My part of the program on the Commencement platform I carried out promptly, conferring diplomas upon the members of the class and bestowing the customary prizes, all in my usual way. Three honorary doctorates of Laws were conferred by authority of the faculty and trustees. With one of these there was to me peculiar satisfaction, as being the first degree of that grade granted to a man who had pursued his studies in the college during my administration, and because of the exceptional worthiness of the recipient,—that conferred upon Hon. J. Warren Davis. Authority had been voted by the faculty to confer the degree of Doctor of Laws upon Prof. Harold Murray McClure, and I had informed him by letter of their action. Judge McClure had signified his acceptance in a letter, the last probably that he ever wrote and which I received after his demise. The degree was announced with the others, and a tribute fitting as I could render was paid to my friend and confidential adviser of many years. After conferring the degrees, I handed over the key of the College to Dr. George Morris Philips, of the West Chester State Normal School, whom I had selected to pass it to the presiding officer. A little variation in the program was made at this point by the Board of Trustees who had designated Dr. George Morris Philips to convey to me publicly the appreciation of the Board for my services.

I was gratified by the words of my friend of more than fifty years, with whom I had been associated in kindred work all that time, and all the more as I knew his words were not the formal ones common on such occasions, but expressive of his real feelings.

After this interlude, the program was duly carried out in the presence of the large and deeply interested audience. After the inaugural address of the President-elect, greetings and pledge of support were given on behalf of the Trustees by Ernest L. Tustin, LL.D.; on behalf of the faculty, by Enoch Perrine, Litt.D.; on behalf of the Alumni, by Milton G. Evans, LL.D.; on behalf of the undergraduates by Alice Ferris, and James Russell, Herman; on behalf of other colleges, by Chancellor McCormick, of the University of Pittsburgh.

Upon the selection and election of my successor (in which I took no part directly or indirectly) I had immediately communicated with him in regard to his installation, besides sending him printed matter containing information as to the history and status of the institution. I also submitted to him and received his approval of the courses I proposed to give in the college as professor, and also my methods of instruction. This program has remained substantially unchanged till the present (1924). The present year may be taken as an example of the work of the department. General Psychology, four hours a week, 143 students (86 men, 57 women). In this course I stress the more distinctively human powers, leaving the study of the nerves and sensation to the course in Physiological Psychology given by Professor Davis, who also gives a course in Comparative Psychology. My course in Abnormal Psychology I give three times a week, to 48 students (41 men and 7 women). Other courses are given in Child Psychology by Miss Carey and in Psychology of Education, by Dr. Lawson. My work has been chiefly in the line of Ethics. In General Ethics this year I lecture to 89 men and 62 women; in Social Ethics, to 13 men and 9 women; in Political Ethics to 47 men and 17 women; in the Ethics of Plato and Aristotle to 11 men and 4 women; and in the History of Philosophy to 73 men and 54 women. For at least thirty years, I have not followed closely any text book, but have pursued my own plan, expressing my views, while the students make notes and sup-

plement the lectures by collateral reading. In order that the students might have the free use of the college library, I purchased duplicates for my own collection, and added many books not owned by the college. In this way I accumulated a considerable number of books (over 3,200 by count in 1923) which I now propose to reduce to 600 or 700 volumes by giving away some 2,500 volumes, many to the recently established library of the Women's College.

As I have been entirely relieved from all the problems of management, both scholastic and financial, which formerly engrossed so much of my time and energy, I devote myself wholly to study and preparing my lectures. I attend the faculty meetings so that I can know what is being done and keep my work in line with the others, but I take no part, not even voting upon any business propositions and have been excused from service on committees. I was a member of the Board of Trustees (1887) before I became president (1889), and continue yet (1924) my membership. I attend the meetings, but take little part and have always supported my successor in his plans. Being thus free from all entanglements, with cordial relations with my associates, and devoting my energies with singleness of heart and mind to the welfare of the students who I believe do in some degree reciprocate my interest, I have during these five years spent what I consider the best five years of my life.

And now though my eye is by no means dim nor my mental vigor abated, I go in compliance with the wishes of my children to live near them, and engage in such work as may come to me. I shall miss the young life that meets from all quarters in the college halls and then streams forth to bless the earth. Hon. Simon Cameron, when in Lewisburg attending his brother William's funeral, was asked how at his age he maintained his political leadership in state and nation. He replied, "By always associating with young men and never telling old jokes" My deepest regret at the close of my thirty-five years in Bucknell is that I shall no longer associate so intimately with the young.



JOHN HOWARD HARRIS
PRINCIPAL OF KEYSTONE ACADEMY, 1888

INAUGURATION OF PRESIDENT HARRIS

JUNE 27, 1889

THE INAUGURATION took place in Commencement Hall, with Mr. William Bucknell, President of the Board of Trustees, presiding. After congratulatory speeches by representatives of the Alumni, Faculty, Trustees and the Baptist denomination, Dr. Harris delivered the following address:

IN A COUNTRY like England, little greater in area than our special field, Pennsylvania and New Jersey, it may be well to group, as at Oxford, twenty colleges in one city; but in our country, embracing a continent, such an arrangement would be impracticable as it is undesirable. Colleges, as centres of radiance and attraction, seem to follow the law which prevails in physics—their influence decreases with distance. Even Harvard, with two and a half centuries of growth, near one of the greatest accumulations of wealth in this country, receives more than half her students from Massachusetts and returns to Massachusetts a large share of the results of her work.

Consequently our fathers of fifty years ago,—some of whom by their presence add dignity to this occasion,—seeing that for lack of an institution of higher education in this field, vast resources of mind and heart lay undeveloped in the homes of the Baptist brotherhood to the great loss of the churches, of society and of the State, determined to found for the development of this field an institution which should be second to none. In the course of events this school was founded here, near the geographical center of the State, able from its position to bind the eastern and western parts of the Commonwealth together. The need of such an institution has passed beyond the realm of controversy. The hundreds of men and women educated here who have become prominent in church and State, who have become centers of refining influence in their communities, have justified the wisdom of their decision.

Here, then, for forty years have labored in the Boards of Instruction and management men whom to know was a liberal education; men whose fidelity to conviction and indomitable perseverance,

whose faithfulness, whose courage and hopefulness have been an inspiration to the sons of this institution in many a dark hour. From their influence have gone forth men like those whose names look down on us from yon marble, men whose "faith and truth on war's red touchstone rang true metal," and others who have achieved "victories of peace no less renowned than those of war;" men who in various fiduciary relations, in legislative halls, on the bench, have lived the principles taught here; others aflame with missionary zeal to whom the Himalayas proved no barrier; others into whose breast was breathed the breath of song, who have made earth glad with the melodies of heaven. Our *Alma Mater*, we venture to think, may use the words of the matron—not the Roman matron, mother of the Gracchi, but of the Yankee matron, mother of seven stalwart sons—who when certain ones were talking of the rearing of children, said: "When you have brought up seven such boys as mine, then you can talk." Our fair young mother with names in her heart like those of Tustin and Grier, of Taylor and Wynn, of Orwig and Tucker, of Opp and Gregg, has earned the right to talk. The foundation of the University rests not upon this hill, but in the hearts of men like these and others to whom her sons and daughters have been a benediction. These constitute her imperishable wealth, placed above the vicissitudes of Wall Street.

The purpose of the University is the development of men. Manhood must, for efficiency, have a sound physical basis. Happily the day has passed when the emaciated youth, with blood scarcely thicker than water, was the ideal student. We live in a time which believes in the education of the *diamond* as well as that of the *trivium*. Extremes beget extremes. We may safely rest in the doctrine that the body of the Christian is a temple of the Holy Ghost and the care of it a religious duty. In her Memorial Hall, erected in memory of her soldier dead, Harvard has established a dining room for her students. This seems somewhat incongruous, but the incongruity is only on the surface. For six hundred students to sit down in a common hall, at tables supplied with wholesome food and eat with the zest of youth and with the manners of gentlemen, may be regarded as marking as great an advance of our civilization along one line as the spanning of the East River by Roebling's masterpiece

along another. Harvard deems the proudest monument of her glory not too sacred for providing for the physical needs of her sons. We rejoice that our institution has never considered the physical well-being of her students unworthy of her care. To the Freshman, upon entering, lectures are given, not only upon the right conduct of life, but upon the proper care of his body. More, perhaps, will be done here as the years pass. A gymnasium, in charge of a competent director, a dining hall, like that of Harvard, filled with statues and portraits, may be things of the near future.

Our work, however, is the development of mind and character. For this purpose the youth come here. Solemn is the trust we take upon us when we receive them. Have you reflected, sir, what it is for a young man to place the training of his mind, largely, also, the development of his character, in our hands? It is his life he entrusts to us; all his future, and all the rights which society has in that future, he confides to us. He has but one chance—the years never return. This confidence of his should be met by us with a faithfulness commensurate with the obligation we assume. He should have the *best*. We should not undertake nor profess to teach any branch here which we cannot teach as well as it is taught anywhere. We will determine the breadth of our course, not only by the needs of our constituency and by the value of the branches themselves for discipline and knowledge, but also by our ability to do the work well. For it is not what is taught, but the way—the thoroughness and spirit—in which it is taught that has value in education.

We believe that the primary object of education is power, and not the knowledge of this or that branch. While accepting fully this principle, we conceive that there is left wide range for choice on the ground of utility to the student of the knowledge imparted. Of two branches equally valuable for discipline, we would select that which will bring the student in touch with the time in which he lives and the nation of which he is a part. This is an institution not of England, but of America, not of the thirteenth, but of the nineteenth century. Many things have been learned and, happily, many things forgotten since the days of Thomas Aquinas. The Natural Sciences underlying our material prosperity demand a place in the curriculum and repay in rich results of knowledge and of a discipline peculiar to

themselves. The student of Political Economy and of Social Science will not gain less vigor of mind because the knowledge he acquires will aid him in dealing with questions that are shaking society to its foundations. The study of the Constitution of the United States, for aught we can see, is as good for disciplining the mind as the study of the Constitution of Athens.

The fact that language is the instrument of the mind in thinking justifies the large place given it in the earlier stages of a student's course. To think well one must be master of the instrument of thought, and this mastery is attainable only through linguistic study. But the modern languages give this result as well as the ancient, and one of these—that of the Germans, because of the lead which their University system has given them—has become indispensable to the thorough investigator in nearly every department of knowledge. The study of our own language, and especially of its literature, unexcelled in wealth, must receive much attention from the student whose aim is the liberal culture of his mind and the power to move men by tongue or pen. While fully committed to the study of the modern languages, and especially to the study of English, yet we know well that for mastering the resources of our own tongue, as well as for attaining power in interpreting and expressing thought, no substitute has been found for the language of Rome; and also that the unmatched language of the Hellenes—the language of Plato and of Demosthenes, of John and of Paul—will maintain a place in courses of liberal study so long as philosophy enlightens the mind, so long as eloquence moves the heart, so long as the Gospel is the power of God among men.

We are far from the belief that the present, whatever its resources of knowledge and achievement, is sufficient for a deep and solid culture. All branches of knowledge, all institutions, have their root in the past, and we would not have any student leave these halls without a knowledge of the historical development of each branch he studies, nor without having learned to reverence the great men and great deeds of the past, "the dead but sceptered sovereigns who still rule our spirits from their urns." But we would not have reverence for the past blind his eyes to the greater achievements and, I believe,

greater men of the present, nor close his heart against the demands of the still greater future.

Important as is the question what is taught, more important is the question who teaches. "It matters little what you study," said the Sage of Concord; "it matters everything with whom you study." Education is a matter of force, not of method merely. It is the enkindling influence which mind has upon mind. Nothing so develops manhood as manhood. It is not necessary that we have in our chairs of instruction men of world-wide fame,—men, perhaps, whose names appear in the catalogue once a year, and themselves in the lecture room nearly as often,—but we do need men prepared by study in special lines, to do the best of work in those lines; men who will give living instruction in the classroom and the instruction of right living out of it. Such men, when we secure them, must be retained by generous recognition, by supplying them with equipments needed for their work, by adequate financial support, so that we may have the benefit of their growth and the influence which they gain in the community with years, and not be merely a training place to supply professors for other institutions.

An urgent need of the times is men to fill the professorships in our Colleges. We believe that something might well be undertaken to supply this need by Bucknell University. By means of *Fellowships*, one or more graduates from each class could be induced to pursue special studies under the direction of the Faculty along the line of their special aptitude. From these, vacancies in our faculties of instruction could be filled. In order to give our students the best mental training, we want our chairs filled hereafter, as heretofore and now, with the best men wherever they can be found. Other things being equal, however, the best men for us are our own men, and with the founding of these fellowships, other things will usually be equal.

The institution which devotes her energies to the training alone of the intellect fails in her most important function. Character is the man, and the strength of character is moral goodness. Morals must find their root in religion and draw their strength from it, and the only religion of force to transform the life of man is the religion of Jesus the Christ. He is both the author of salvation and the ideal

of righteousness. We would have faith in Him enthroned in the heart of every student; we would have that ideal always before him; we would have no instruction in any department indifferent to Him from whom and to whom and for whom are all things. The influence of Christian life should pervade all instruction and every admonition. But direct instruction in morals is necessary, and this should be Biblical in its spirit and sanctions. Says Huxley, in substance: "In all our educational systems and work, there must be an all-pervading moral substratum. Incomparably the best means to this end is the Bible." We are gratified with this view of the distinguished scientist; but we did not need it to make us thoroughly in sympathy with the action of the Trustees, requiring instruction in the Scriptures in the several departments of the Institution. Instruction in that Book, we believe, will not be given as one invites attention to some interesting relique or august memorial of the past, but as becomes the study of the Book which embodies that truth which is the greatest force in our civilization, which may become to each individual the power of an endless life, and which contains those principles by which God doth now judge the world.

This Institution has found a home in the hearts of a multitude of Christian people. It may be said of this as Daniel Webster said of another Institution: "There are those who love it." It is our earnest desire that even more the Institution may have a place in the hearts, in the prayers and in the support of the good people of the Commonwealth. We rejoice that no test of party, or of creed, or of sex, of nationality or of race need be passed at the doors of this Institution. In institutions for higher education, if anywhere, exists a true democracy, where every man is valued according to his manhood, where every man has as much weight as he weighs. Yet many with a thirst for knowledge, with dispositions that make them a blessing to mankind, are debarred by lack of means from obtaining an education. We trust that the day may soon come when no young man or young woman of industry and character need stay away from this Institution for that reason. This we would accomplish through scholarship foundations and through gifts sought from the people. The way from the towing-path to the White House must be kept open; and that way will be found to lead hereafter, as heretofore, through the

College. Many fail of an education because they do not know how much the benefactions of men of broad minds and liberal hearts have done to open the way to education for persons in straightened circumstances; or because their friends or themselves are not willing to make any sacrifice to attain the object.

Institutions have an important work to do in stimulating a desire for education, in creating the demand which it is their province to supply. In this work a College is greatly aided by the Academies affiliated with it. Of the two thousand or more pupils who have attended the Academy with which I have been connected, not one-tenth, so nearly as I can judge, would have received an education beyond that of the public school, had it not been for that Institution. Academies must justify their right to exist by doing a work done by no other schools. The Academy prepares for College, besides doing a good work incidentally in preparing for business and for teaching; the High School prepares for business, besides incidentally preparing for College. This difference justifies the existence of the Academy. Academies must justify their right to exist by the work done in them. They must be strong in resources and in men. Therefore an Academy should not be established in a territory, unless that territory is large enough to give it reasonable prospect of securing \$100,000 in equipment and \$100,000 in endowment. An Academy so founded can reach out among the people and draw to it throngs of young men and women whom it will point on to College. The cordial relations existing between this Institution and affiliated Academies we trust will be maintained; and we would rejoice if, as at Colby, the Trustees of this Institution held funds for the affiliated Academies, so that they would be bound to us not only by cords of love but by chains of gold.

With these, we shall labor for an educational revival in Pennsylvania. We would lay upon the consciences of the brotherhood the duty which they owe to the children, the duty they owe to the church, to the State, to society, to develop the talents which God has placed in their homes. We shall rejoice if other schools are thronged; we shall not greatly regret if students, whom we might expect to come here, go elsewhere. Our field of labor is with the multitude who but for us will not receive a high education. Our sorrow will be if, through any neglect of ours, any man in coming days,

deploring his loss, can say: "If I had known that a man with as limited resources as mine could have had a course at Bucknell, I would have had it, but I did not know it." We will press upon the people's attention the value of the work done here. The value of that work must be determined not by counting but by weighing. Here are trained the captains of thousands. It will not be merely fourteen young men who will speak from this platform tomorrow, but fourteen times a thousand tongues will utter their voice. Who, a few years ago, would have imagined when, on the platform of a Western College, John E. Clough stepped forth to speak, that in that faltering voice was speaking the voice of the Telugue revival whose word has gone to the ends of the earth? If the gathered people on that day had known it, how their spirits would have been awed within them as they listened with bated breath, as if even then were descending, though yet from afar, the Lord in Pentecostal power that a nation might be born in a day. If they had known! Yet all may know that to the power of the trained intellect there is no limit, and to the consecrated heart of faith nothing is impossible. I agree fully with Dr. Bitting when, after mentioning the work done by some men trained here, he said that there are men among our graduates who have done so much for the cause of God in the world, that if this Institution had done nothing but train one of them, all the money invested upon this hill would have been well expended. A man who has set in motion forces that will influence the whole world and operate till the end of time is cheap at half a million dollars.

Therefore the generations to come will declare that you have done wisely;— you, sir, who have dotted the hills and valleys of your native land with Sunday schools, you who have belted the earth with the purifying influence of good literature;—you have done wisely that in these days you are broadening and deepening the foundations you helped to lay here. Here through your influence shall be trained the leaders of men. Here in the mighty issues of the twentieth century which are already casting their shadows over this,— questions not of capital and labor, not of pauperism and crime—no, these are but ruffings of the surface,—but issues of evangelization and education, which will solve all these questions and solve them rightly;—in these conflicts for which the hosts are already gathering

in the Valley of Decision, from here, perhaps, shall go forth the man with intellectual vision clear to see, through all outward form and fashion, the healing Reality. With that greater Clough of coming days your name will be inseparably connected. As Goethe meditated all his days until he neared his fourscore years, and wrought upon one divine poem, so all your work heretofore may be but the prelude to this diviner strain, these poems in architecture, these anthems of endowment foundations, which will make illustrious your later years. You will rear for yourself a monument more enduring than bronze, loftier than king-built pyramids,—a monument in trained minds and sanctified hearts whose foundation, to be sure, is upon earth, but whose summit is in heaven.



PART II

PRESIDENT HARRIS'
BACCALAUREATE SERMONS

FROM 1890 TO 1919

and

1924

PRESIDENT HARRIS' BACCALAUREATE SERMONS

1890 to 1919 and 1924

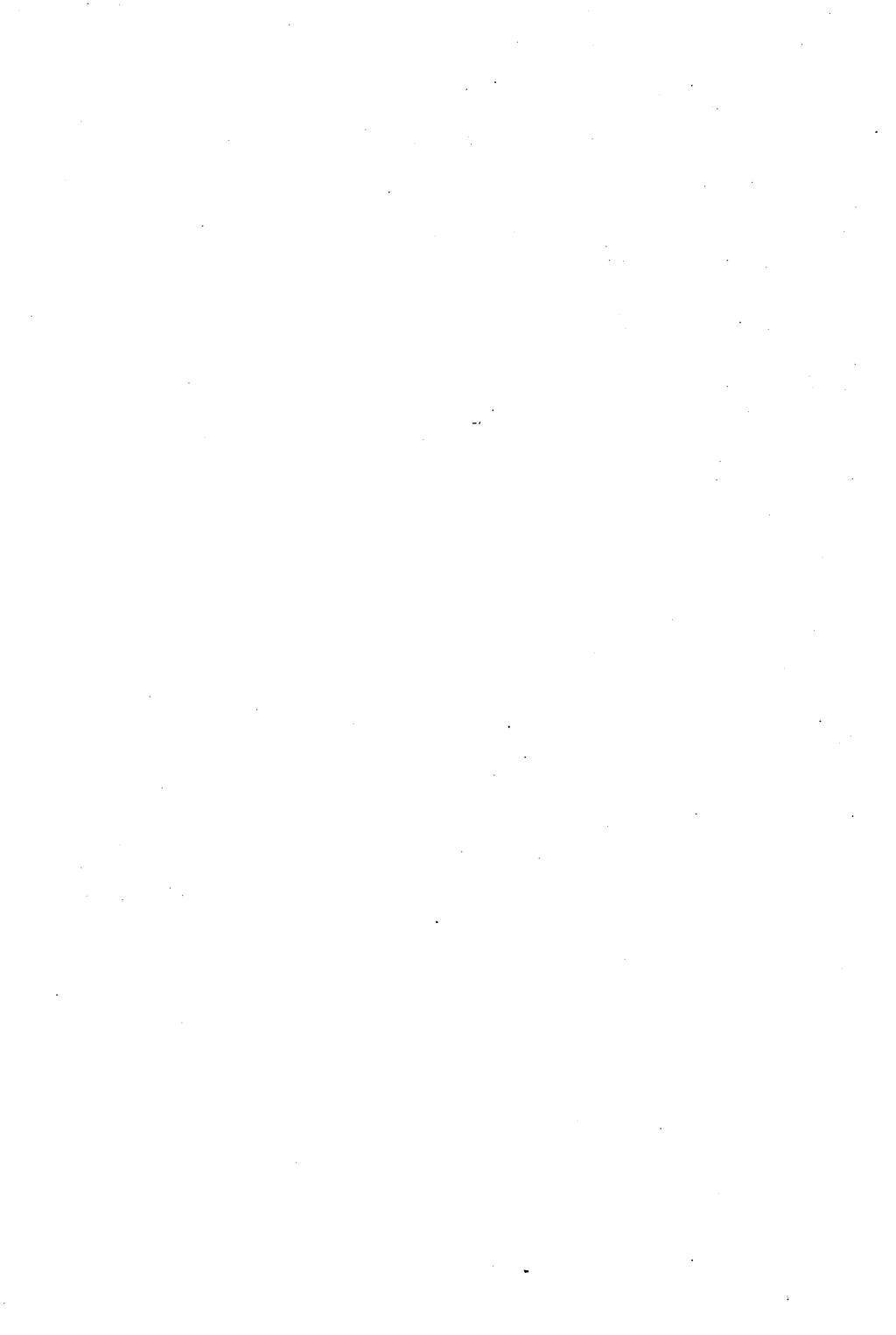
THIRTY of the following sermons were delivered one each year during Dr. Harris' presidency. The last one was given five years later in 1924, when he was resigning as Professor of Philosophy and severing his active connection with Bucknell.

While these sermons were delivered to different graduating classes, composed of different individuals, they were all written for men and women who had been under his personal instruction and for whom he felt a personal tenderness as well as a solemn responsibility.

In these sermons there is consequently a recurring emphasis upon what he considered the fundamentals of a successful and satisfying life. They are an embodiment of his own dynamic optimism, his ability to see questions of the day "steady and whole", his conviction that the truth he preached need never quail before another truth, whether of science or philosophy, and above all his recognition of Jesus the Christ as the Ideal and Type.

BACCALAUREATE SERMONS

1890.	THE STRENGTH OF THE BELIEVER.....	<i>Psa. 125:1</i>
1891.	THE KINGDOM OF GOD.....	<i>Matt. 6:33</i>
1892.	THE IDEAL MAN.....	<i>Matt. 22:42</i>
1893.	CHRISTIAN ENLARGEMENT.....	<i>II Cor. 6:13</i>
1894.	THE UPLIFTED CHRIST.....	<i>John 12:32</i>
1895.	THE DOCTRINE OF THE SABBATH.....	<i>Gen. 2:2-3</i>
1896.	COMMEMORATIVE ADDRESS.....	
1897.	FREEDOM AND OBEDIENCE.....	<i>John 15:14</i>
1898.	THE PERPETUAL PRESENCE.....	<i>Matt. 28:20</i>
1899.	LIFE A SERVICE.....	<i>Acts 13:36</i>
1900.	THE INHERITANCE OF CHRIST.....	<i>Psa. 2:8</i>
1901.	THE DIVINE TRANSLATION.....	<i>Col. 1:13</i>
1902.	THE GOOD FIGHT.....	<i>II Tim. 4:7</i>
1903.	THE FULL-GROWN MAN.....	<i>Eph. 4:11-13</i>
1904.	VICARIOUS SERVICE.....	<i>John 4:38</i>
1905.	PREPARATION FOR LIFE'S CRISES.....	<i>Luke 12:40</i>
1906.	THE DESTINY OF MAN.....	<i>Luke 9:25</i>
1907.	THE COMMON DUTIES OF LIFE.....	<i>John 13:5</i>
1908.	PERSONAL FREEDOM.....	<i>Matt. 23:9</i>
1909.	THE UNIFICATION OF THE HUMAN RACE.....	<i>Acts 17:26</i>
1910.	AUGUST THEMES FOR THOUGHT.....	<i>Phil. 4:8</i>
1911.	DUTIES OF THE CITIZEN.....	<i>Romans 13:1</i>
1912.	PHILOSOPHY AND THE GOLDEN RULE.....	<i>Matt. 7:12</i>
1913.	THE AMBITION OF SALOME.....	<i>Matt. 20:21</i>
1914.	THE GOOD SOLDIER OF CHRIST.....	<i>II Tim. 2:6</i>
1915.	THE REIGN OF THE MEEK.....	<i>Matt. 5:5</i>
1916.	THE SPIRITUAL BUILDING.....	<i>I Peter 2:5</i>
1917.	THE UNSHAKABLE KINGDOM.....	<i>Heb. 12:28</i>
1918.	THE PERSISTENCE OF GOOD.....	<i>Isa. 6:13</i>
1919.	PRESSING FORWARD.....	<i>Phil. 3:13</i>
1924.	THE GOLD OF THE RULE.....	<i>Matt. 7:11-12</i>



JUNE 22, 1890

THE STRENGTH OF THE BELIEVER

"They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever."—PSALM 125:1.

WE WILL consider first, the nature of this strength, and then how it may be attained.

1. The strength of Zion was not in the palace which crowned its summit, but in its core of granite reaching to the centre of the earth. So the strength of the truster in Jehovah lies not in aught by which he may be surrounded and buttressed; but his strength is within—a strength of soul, not a strength of circumstances.

(a.) Blessed in their *intellectual strength* are they whose trust is stayed on God. The thought of such will have a centre upon which to rest. God sits at the center of all thought. Take what line we may, that line followed out will bring us face to face with God. Do we take the line of cause and effect? No mind can rest till it rests upon a first cause—where a light from the Throne begins to break upon it. Homer finds no rest as he meditates upon the passing generations of men that bloom and fall like the forest leaves. Moses meditating upon the same theme strikes a loftier note and gives rest both to mind and heart because, in the midst of the fleeting, he finds the Abiding who spake with him from the Bush: "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, even from everlasting to everlasting, thou art God." Start then from what point we will, from star or from earth-worm, we soon find that we are drawing near the Holy of Holies, where God veils but reveals His face. They that trust in Him, rejoice in the sight, and find strength in His visage; while they who will not to know Him, turn from the sight, and like one lost in a forest, pressing on, return upon their track lost in an inextricable maze. Hence that utter bewilderment of mind which comes upon those who try to comprehend the universe without recognizing God, whose thought the universe, is,—a bewilderment all the greater to the most energetic and

logical intellects, the greater indeed in proportion to their strength and logical consistency. No man can find the truth who shuts his heart against God, who is truth; but he who trusts in Jehovah may go forth into all realms, seeking boldly to know and putting to test all knowledge; finding here and finding there a thought of God which will endure. For while the theories of men change as the views in the kaleidoscope, the counsel of God stands forever and the thoughts of His heart to all generations.

(b.) Jehovah God furnishes in His character and activity the only sure foundation for morality. Why should I do right? Because it is right. Nay, but why is right right? Is it because by doing so and so I will promote my own happiness? That were prudence, indeed, but not right. A moral character built on this basis will not stand when the floods come. Is right right because it promotes the general well-being? But why should I promote the general well-being? Why should these men give their lives by the thousand at Gettysburg for a country which their eyes will not see again? Why should Father Damien spend and be spent for the lepers? Why Rachel Leidy, for the dwellers by the Congo? Why is heroism right? Why is self-sacrifice right? I challenge any consistent answer to this question from the philosophy of materialism, from the philosophy of utility, from any philosophy which does not recognize the sublime truth that God is, and that He hath made of one all men, and that in due time Himself became flesh and died for the ungodly. This is the original of that exalted and wondrous duty, which Kant apostrophises and for the root of whose august descent he seeks. Be ye holy, for I am holy—that is the ultimate reason why I should be righteous, and do righteously. So being and so doing I am God-like. God so loved the world that He gave His only begotten Son—that is the final reason why I should love the world of men. So loving, I shall be like God for love is of God. Be ye kind to one another, forgiving one another, even as God for Christ's sake forgave you. Right is right, then, not because God wills it, but because God is it. They that build upon this, build upon a foundation that will not break nor settle.

(c.) They that trust in Jehovah are strong in having an object for their supreme affection. Thou shalt love the Lord thy God with all thy heart and with all thy soul and all thy mind. This command

is addressed to the soul because the soul is formed for loving God. That a child has feet is a sufficient reason for the child's walking. His feet are a command to walk. To tie the child's feet so that he cannot use them in walking is to sin the deepest sin possible against the child's feet. So the soul is formed for love, and who loves not sins against his own soul. Love must have an object, and the only object worthy the supreme love of the soul is God, and in Him alone can the soul find rest. God is the object of supreme love, both because of what He is, and of what He is to the soul. We are debtors of the man whom we can cordially respect; more deeply are we debtors of the man whom we can reverence. There are few whom we can reverence, there are none whom we can adore. But the soul that has not learned reverence has not yet begun its education. The soul is but a dwarf which has not learned to adore the Supreme Excellence; for in God all fulness of excellence dwells. From the man of æsthetic sensibility the sight of the landscape evokes spontaneously the feeling of the beautiful; he who does not so feel is æsthetically deficient. So the ascriptions of praise from those about the throne come not because commanded, but come spontaneously and joyously and perennially, upon the vision of Him who sits upon the throne, whose ineffable glory moves all, not ethically deficient, to profoundest reverence and adoration. Not only is God one who calls forth the adoration of His moral creatures by the glory which He is; but He also enters into covenant with man as person with person, and bestows benefits upon man as asking of Him in prayer, and receiving consciously in answer to his petition. Thus He moves to the deepest gratitude and profoundest love the soul that trusts in Him.

(d.) Trust in Jehovah consequently gives unity to the moral life. How various are the impulses of man! He is of the earth, earthy; he is also of the heavens, heavenly. The one nature with its appetites and propensities allies him with the beasts; the other through reason and conscience, allies him with God. Appetite and instinct urge blindly on to fruition; reason and will give man power to restrain their gratification within the limits of their law. Every man finds, as Cain found, sin crouching as a wild beast at his door waiting his opportunity to spring upon him, and destroy him;

and to every man as to Cain comes the command, "Rule thou over him."

Now mastery over passion and appetite is attained only through the self-judging faculty; and the self-judging faculty, or conscience, is able to assert its supremacy only when God is present in its court calling for an account of every action in the light of moral law. This the tempted Hebrew captive found to be true and from it drew victory, when he said "How can I do this great wickedness and sin against God"? I will not go so far as to declare with some that no one can knowingly transgress, while the thought of God is consciously in his mind; but there can be no doubt that the thought of God as the Holy One, ever present and searching the heart, is as powerful a promotive of inward holiness as any thought that can possess the soul of man. In its presence, appetite and passion cease from clamor and humbly submit to what reason judges to be the Divine will. The appetites and desires have their place in man's nature; but while they are good servants they are evil masters. Uncontrolled they hurry man to destruction, nor can they be controlled, and man's nature brought into unity, other than by placing the moral faculty in command. The supremacy of this moral faculty can be assured only through the trust in God which enthrones Him, as is His right, in the conscience. With the enthronement of God in the conscience, the nature of man becomes a well-ordered kingdom, each appetite, desire, emotion,—good each in its place and degree,—performing its function, with no schism in the soul, because there is no schism between the soul and God, her lawgiver and judge.

(e). The fundamental attribute of God is holiness. Holiness is not innocence. Innocence is negative; holiness is positive. We will not seek for a similitude of the holiness of God in the whiteness of the driven snow, but in whatever force of nature is most nearly irresistible in its energy, and most beneficent in its effects. The holiness of God is the active expression of His Being, the moral movement of the God-head, an energizing according to His own perfect Essence. As holiness is the fundamental attribute of God, so holiness is the supreme good of man. This Aristotle perceived when he declared the chief good of man to be energizing according

to virtue. When we say that holiness is the chief good of man, we mean by holiness, activity according to the Divine will. Trust in Jehovah supplies the believer with all that is necessary for holiness. It gives him power. The Grecian philosopher caught a glimpse of the right rule of action, energizing according to virtue; but Christ alone said, and He alone was entitled to say, "Ye shall be endued with *power from on high*".

The power for holy activity is the indwelling of the Holy Spirit. Thus they that trust in the Lord are endued with power from the Source of all Strength. Not only does he who trusts in Jehovah have power to do, but he is given also a law of activity. The power of the locomotive would only entail destruction on the mighty engine were it not for the guiding rail along which it glides to its destination. So God has given to man a norm of activity, first of all in the law written in the fleshly tables of man's heart, built into the very constitution with which He made man; then written on tables of stone; and last of all uttered by the lips and lived out in the life of the Son of Man. This fills out the missing term in Aristotle's definition of the chief good (and which he tried in vain to supply) energizing not according to virtue, but energizing with reliance for power to energize upon the Holy Spirit, and energizing according to the perfect type of man, exemplified by the Christ of God.

Not only does Jehovah minister strength and furnish a norm of activity, but He also gives a sphere of activity. God is not an idol reared upon a pedestal to excite admiration and command ascriptions of praise; but He goes forth in activity and He makes each believer in Him a co-worker with Him. The songs that burst from the lips of His servants are the thrill of joy that comes from the worker, the joy of the sowing and the joy of the reaping, the joy of co-working with eternal wisdom and infinite goodness moving forward forever and unceasingly for the manifestation of itself and for the blessedness of creation. The Spirit of the Lord is upon me because He hath appointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. In this Divine work He associates those

that trust in Him, thus furnishing them a sphere of activity so beneficent that they therein continually renew their strength, mount up with eagles' wings, run and do not become weary, and walk therein with Him, and do not faint. So for strength of activity in righteousness, they that trust in the Lord are as Mount Zion which cannot be removed, but abideth forever.

II. How shall this trust in Jehovah, so blessed in its fruit, be attained? There can be no trust in Jehovah, except by those who know Him. Trust is confidence in a person. God made Himself known to Moses, that Moses might have that faith which endured as seeing Him that is invisible. He trusted the *I am that I am*, when he knew that the *I am* of the Bush was the El Shaddai, God the Almighty, of Abraham, and the Jehovah God of Eden and the Elohim of the Creation epochs. When this truth penetrated his soul, when he knew Him who bringeth forth Mazzaroth in his season and looseth the bands of Orion, the pyramids of Egypt became as the pebbles by the brook. Hence sprang that sublime faith which with unwavering confidence bade the sea be sundered, and it was cleft in twain. Faith is, to be sure, the conviction of things not seen, but it must have its root in knowledge of things that are. Faith in God must have its root in a knowledge of the character of Him who rules both what is to us visible and what is to us invisible. He rules to-morrow as well as to-day, everywhere as well as here; and because He is one now and always, one in His faithfulness and one in His goodness, they that know Him in the now, trust for the hereafter. They that know Him in the here trust Him in the there, in that trust finding renewed in Him continually their strength. Trust in God then has its root in knowledge of God; but though it must start from what is known, it goes far beyond knowledge.

(b). Knowledge of a person, however, is far different from the apprehension of an abstract truth. Knowledge of God as a person depends upon likeness to God. "Let us make man in our image, after our likeness, and let him have dominion." Upon this image and likeness depends man's dominion; out of it grows man's power to know God. God's ways are higher than man's ways, God's thoughts than man's thoughts. So also are the heavens

higher than the earth. But the mathematics of the heavens and of the earth is the same. The triangle upon the earth may have for its base a few yards by the river side, its vertex a stake on the farther shore; the triangle of the heavens may have for its base the diameter of the earth's orbit, for its vertex a full-orbed sun far away in the firmament, only a point of brightness to us, from which the light has winged its way hither, wearied with the flight of a thousand years. Yet the solution of that majestic figure is by no other mathematics than that of the triangle spanning the narrow stream. So is there the same ethics in the heaven as in the earth. There is no right there that is not right here, and no right here which is not right there also. Right here is not an abstraction, but an attribute of a moral being; right there is an attribute, the fundamental attribute of the holy God. That Holy One no man can know, except he be himself holy. The liar thinks that all men are false; the defrauder believes all men to be cheats. The faithful man knows what faithfulness is in other men and trusts the faithful; the generous man knows generosity; the truthful man knows truthfulness in others and is drawn toward them. So the righteous man has in his own soul the ethics of heaven, and through the heavenly ethics within him knows the righteous God and trusts His word, reveres His holiness and adores Him. Therefore is it that without holiness shall no man see God. And if he can not see Him he can not trust Him, nor find that blessedness of strength which is theirs that trust in Jehovah.

(c). But man is not holy. He is guilty; and his guilt is in relation to God. The guilty soul does not draw near to God, but shrinks away from Him. Guilt cannot look God in the face, and so cannot see Him. This point, then, we have reached,—that man is unholy, that without holiness he cannot see God, and so cannot trust Him and so cannot be blessed.

When man in his reasoning has reached this point he has reached the end of his tether. No wit of man has even suggested an answer to the question how man, guilty and condemned, can be justified and made holy. This is the mystery which was hid from ages and from generations, but now is made manifest. We speak of the "unexplored remainders of conscience." There were remain-

ders in the character of God, unexplored by the reason of man. Concerning these it is written: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for those that love him." These are things that God hath revealed unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. Mighty men tried to penetrate these deeps, groping in the starlight after God, if haply they might find Him. For us the Sun has risen.

There are those who still grope in the starlight, though the Sun has risen. There are others that grope in darkness rather than come to the light. Notwithstanding, be ye sure of this, that the Kingdom of God has come. The law of the spirit of life in Jesus Christ makes men free from the law of sin and death. "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of the flesh of sin, and as an offering for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." I have no new gospel to offer; there is no new gospel; there is need of none. The conclusion of the whole matter was spoken long ago; Except a man be born from above, he can not see the Kingdom of God. This is to the Jews a stumbling block now as of old, and to the Greeks it still is foolishness; but now and forever it is to them that are called, the power of God and the wisdom of God. Here, then, we rest. We rest here because we have reached the end. There is nothing beyond God. There is no way to Him except the true and living way, opened up to man by the sacrifice of Christ and made effective in man by the Holy Spirit. Through this way man may come to know God and to trust Him; and so have begotten in himself, in mind, in heart and in will, the strength as of Mount Zion, which cannot be removed, but abideth forever.

JUNE 21, 1891

THE KINGDOM OF GOD

"Seek ye first the kingdom of God and his righteousness."

—MATTHEW 6:33.

THE RIGHTEOUS kingdom of God is manifested in Jesus Christ. John preached, saying, The kingdom of heaven is at hand. Jesus was near. Jesus declared, The kingdom of God is among you. He had come. As the power of darkness was here in the earth, so the light was in the world from the beginning, and the darkness overcame it not; but when Jesus came, it was the rising of the sun of righteousness.

God, as the eternal righteousness, is the ground and determination of the kingdom of righteousness. God is the holy One. God is the good. There is none good but one, that is God. In all others the ideal transcends the actual. In God alone the ideal and actual are one. In Him alone, what ought to be, is. He is the standard by whom all are judged. He himself is judged by none. He is the truth. He is the kingdom of righteousness. He does not pursue the good, for He is the good. So He is the goal of seeking for all moral intelligences. He himself is not advancing toward some goal. He is the goal. He is the beginning and the end.

But He is the high and holy One who inhabits eternity. He dwells in light unapproachable. He is one whom no man hath seen or can see. No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared Him. In this way the unseen has become visible. He that hath seen the Son hath seen the Father. In Jesus the Christ dwelt all the fullness of Divinity embodied. He is the very image of God's being, the effulgence of God's glory.

When Jesus came into the world, it was the coming of the kingdom of God among men. In Him, righteousness was incarnate, love was embodied. When Jesus spake the truth, He spake of His

own; for He was the truth. When Jesus did righteously, He expressed His own nature; for He was the Holy One. When Jesus loved and loved unto the end, He lived out his own being; for He was God, and God is love. So John speaks of the deeds of Jesus, not as wonders, but as works. It was not a thing to be wondered at, but to be expected, that when Jesus touched the eyes of the blind, they saw; when Jesus spoke to the deaf, they heard; when Jesus summoned the dead, they came forth: for He was a life-giving spirit. That a man should die for his friends is a theme for wonder to all centuries; for in a man, it is wonderful. That Christ should die for the ungodly is not wonderful in Christ, but Christ Himself is the wonder; a wonder of love, in whom deeds of wonder cease to be wonderful, dimmed by the transcendent wonder which He Himself is. This is that love of God which passeth knowledge, that love whose depth no saint's experience has ever sounded. This then is the kingdom of God which we are bidden to seek.

The command to seek implies the possibility of finding. The kingdom of God can be realized in the soul of man. This is so because man is created in the image of God. God is spirit; the soul of man is spirit. While man by his body is connected with the earth on which he lives and with the animals of which he is one, he is also become spirit, of the same kind of being as God. God is the father of spirits; man, as a spiritual being, is in a peculiar sense God's offspring, and partaker of God's nature. Man can, therefore, know God. The animal cannot know man, for it is of a different kind from man. It cannot enter into man's thoughts; it cannot comprehend man's hopes; it cannot join in man's worship. Man, on the other hand, while bounded and conditioned by time, is an image of the Eternal. While himself finite, he has an intuition, necessary and real, of the infinite. As a man stands by the ocean side, it is not much of the ocean which is brought under his eye, but it is really the ocean which he sees and it is a real sight of the ocean he has. So man cannot find out God to perfection, even though He is revealed in the God-man; yet he may know God with a true knowledge.

Man is a sharer in God's sovereignty; he is self-determining as God is; he is free as God is free; he is a person as God is a person. This natural image of God, man never loses. So long as he continues, he continues as a person. Hence his worth; he is more than a plant; he is more than an animal; he is a man; he is the image of God. So, though lost, he may be recovered; though vagrant, he may return and feast forgiven at his Father's table, because, though a prodigal, he is still a son.

Because of this worth of man, the Word became flesh and tabernacled among men. Being very God, He became very man. As the children are partakers of flesh and blood, He also in like manner partook of the same. If man were not in God's image, relatively but really, in vain would the image have come among men. The flint-crystal could not understand the sermon on the mount, even though spoken by the lips of God. The heavens declare the glory of God, but have no glimpse of the meaning of their message. Only the image of God can understand the story the heavens are telling; only the image of God, rational and free, can enter into the thoughts of God; only the image of God, personal and responsible, can be the subject of God's moral government. Only to such comes the command. Seek ye the kingdom of God; and to them only because there is a possibility of finding it.

But the very fact that we are commanded to seek the kingdom of God, implies that some, at least, are making somewhat else the supreme object of their seeking. This brings us face to face with the fact of sin, the perversion of man's nature. We are not here today to discuss theories, nor to propose any; but we must recognize facts. The fact of sin in man's nature is one of portentous significance. Even in its outward manifestation as wrong-doing it is enough to appall the heart. But worse than the manifestation, is the awful thing itself. It is the abominable thing which God hates. The chains of sin are felt to be galling and degrading when a man begins to strive for freedom, when he begins to seek the kingdom and righteousness of God. Then he measures himself by the standard of manhood in Jesus. However much he may be blinded by self-love, the truth, under such circumstances, can scarcely fail to dawn upon him, that he comes short. If a man can be induced to

consider seriously his course, he can scarcely fail to see that he is missing the goal; he will find that he is not moving in a closed orbit to return by and by, but in a path to which there is no return. This fact, fearful though it is, must be faced. It would not be wise to avoid it if we could. Not to take sin into account in the study of man is unscientific, at the least; but, practically, we can not avoid the fact if we would. A man must cease to read the Bible, must cease to read the Shakespeares, must cease to read his fellows, must cease to read himself, if he would banish this fact from his thought. Banish sin from his soul he himself can not.

If there were no remedy for sin, that might be a mercy which would keep a man from knowing himself. But there is a remedy for sin; the kingdom of the Father can come into the heart of man, and the Father's will be done as in heaven. It was for this that Christ came. All have sinned, declares Paul, and fall short of the glory of God. It needed not an apostle sent from God, however, to tell us this. That which Paul further declares, however, it had not entered into the heart of man to conceive: Apart from the law, a righteousness of God hath been manifested, . . . even the righteousness of God through Jesus Christ unto all that believe, . . . being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetimes, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. This has been called the acropolis of the Christian faith. Hence His name is called Jesus, because He saves His people from their sins.

Let no one be permitted to make a spoil of us through his philosophy, after the rudiments of the world and not after Christ. Scientific men will some day make a study of what the preaching of Christ the Crucified is doing in the world. When this study is made in the scientific spirit, with the inclusion of all the facts and a fair interpretation of them, men of science will come to acknowledge Christ as the deliverer from sin, from the fact that He does deliver. This field is ripe for scientific study, and it will soon be

entered. Men of science are recognizing and studying the fact of sin. They will soon study also the fact of salvation. When that not distant day comes, men will be forbidden in the name of science to speak with the tone of authority concerning that which they have not specially studied. It is not so now. Not that we expect men to attain to the kingdom of God by scientific study. That is reached through faith alone, by the renewing of the Holy Spirit. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation. So the kingdom of God is realized in the soul by the Holy Ghost.

The realization of the kingdom of God in man is not without the co-working of the human will. God has given man freedom, and that gift of His is without recall. So the renewal of the soul in the image of Christ is conditioned upon belief. We seek the kingdom of God by faith in the Son of God. There must be an *act*—the act of faith. This is the beginning of the kingdom of God in the soul of man. Nor does that kingdom attain full sway without the active co-operation of the will with the Holy Spirit within.

The beginning of life in the soul is the beginning of conflict. All Christian experience bears witness to the intensity of that struggle. It has been called a warfare. And so it is, but not of the vulgar sort. Here are two pictures from Holy writ, worthy of our consideration. The one is of the warrior at the head of his trained host, moving to the assault. We hear the strains of martial music. Then comes the fierce struggle, then the shout of victory, the triumphant march home of the army, laden with spoils, with a train of captives. We hear the acclaim of the multitude, the song and the dance. We need not dwell on this picture; it is too familiar; history is filled with it. It is the picture of the taker of a city. There is a companion piece. In this the hero has set over against himself his own evil nature, and upon this he wages unceasing warfare. He enforces upon his appetites, desires and passions the dictates of his reason. He subordinates himself to a law higher than self. The desire to use others as things to advance himself, he firmly represses. He respects others as persons and devotes himself for the good of others. He may be without sympathy from his fellows. The multitude may not understand that here a war is

going on, victories gained more significant than Appomattox, defeats suffered more appalling than Hastings. Sometimes in the intensity of the conflict, the light from above does not pierce the clouds and reach him, and he cries in anguish of spirit, My God, why hast thou forsaken me? All his life, it may be, his feet have pressed the flinty shard, his face been turned to the cutting blast; and by those who worship outward success,—and they are many,—he may have been esteemed a worm and no man. Nevertheless he has been gaining the victory. More and more his true self, the image of God, has gained the ascendancy. More and more steadily his feet have walked in the way to holiness; more and more deeply he has seen into things eternal and made them his own; more and more in a thousand ways his life has become a benediction. For him no blare of trumpet; for him no shout of the multitude; for him no cloud-piercing shaft. But, looking upon each victor, the wisest of men, himself a King, has deliberately pronounced judgment; and the Holy Spirit has preserved judgment, for our instruction upon whom the end of the ages has come. This is his decision: HE THAT RULETH HIS SPIRIT IS BETTER THAN HE THAT TAKETH A CITY. Such is the conflict, and such the victory of those who seek the kingdom of God and His righteousness. To them there is no promise of earthly reward, though this may be added. To them there can be no life of ease; the yoke must be taken, the cross borne, self denied. Yet this is done in no ascetic spirit. They use the world, without abusing it. They place things under their feet. Consequently they have the joy in service which is theirs whose service is love.

To seek the kingdom of God and His righteousness is the whole duty of man. The *first* here is not relative. It is not to seek first the kingdom of God, and then the world; it is not to seek primarily the kingdom of God, and in a subordinate way the world. All other seeking is excluded. This is first and there is no second. Seek first the kingdom of God and His righteousness; and all these things shall be added unto you.

To realize the kingdom of God in the soul is to be a complete man. It is to be like Jesus. He was the kingdom of God manifested; He was the manliest of men. His was the greatest strength; His, the greatest tenderness. His was the sublimest courage, His,

the most perfect self-control. He was the pattern man in all things, the goal for all striving after manly character. To realize in the soul this perfect manhood as revealed in Jesus is to glorify God. In Him God was well pleased. He is well pleased in all those who are in Christ, and in whom Christ is. To realize in the soul the kingdom of God and His righteousness is to fulfill all duty. The kingdom of God is light; but light is light only while it is motion. The kingdom of God is love, but love is love only in that it communicates.

So the kingdom of God in the soul is the vital principle of duty to man. Those who glorified not God as God became vain in their imaginations, and their foolish heart was darkened. Even as they did not approve to have God in their knowledge, God gave them over unto a reprobate mind, to do those things which are not fitting. This is a history of every morality which has not God as its life. For man is not like the oak, which may be dead at the heart, yet live on and bear fruit. Man is like the palm, rather, which if the heart be dead, all is dead. There may be the outward performance, but there cannot be the inward spirit of morality unless God be enthroned in the soul. This command to seek first the kingdom and righteousness of God is no mere arbitrary requirement, with some arbitrary penalty attached for violation, with some reward, equally arbitrary, for obedience. God's laws are not so. True, these words were spoken by the Son of man as He sat upon the Mount; but the truth uttered was older than the mountain on which He sat. The truth, the righteousness, the love, the kingdom of God incarnate in Jesus is the plan in accordance with which God made the world. The basal principle in the world is righteousness, and Jesus is Jesus Christ the righteous. It is no merely rhetorical statement of Paul, that through Him God made the ages; a foundation truth rather, and he who accepts it in its fullness has eternal life. This is eternal life, this the life in its kind, belonging to eternity, to know God, the only true God, and Him whom God has sent, even Jesus Christ.

I bring you no new truth. There is no new truth. Every truth that is truth antedates the stars. Such is the truth of God in Christ Jesus, upon which whoever builds, builds surely. Every other

foundation will give way. This will endure while God endures. So I do not say to you, Amid your seekings find a place to seek the kingdom of God and His righteousness. I say rather, as I was led, I believe by the Spirit, to say to my own soul, after much restlessness and many wanderings, Seek first the kingdom of God and His righteousness. This supremely seek; and as for the rest they shall be added unto you.

JUNE 19, 1892

THE IDEAL MAN

"What think ye of Christ? Whose son is He? They say unto him, The son of David."—MATT. 22:42.

THE SECOND QUESTION of Jesus calls attention to the correlative fact that the Messiah is also David's Lord. The two together make the complete sphere; the Messiah is God and man, the God-man.

It is upon the former fact, however, that we will meditate to-day. Jesus is David's son. He is the ideal man.

I. Jesus is in character the ideal man. Being must be the ground of seeming, else seeming is unreal. Life must be the spring of activity, or activity is merely mechanism. Love must lie at the root of morality, or morality is mere formalism. Reality, life, love, these are the substance of manhood.

Before, then, we inquire what a man is in his relations, we must inquire what he is in himself.

Mentally, Jesus is the highest type of manhood. He has a firm grasp on reality. He sees things as they are. Men are liable to illusions; illusions from reverence for great names, or from disregard of all authority; illusions from respect for the past or from contempt for it; illusions from identification with party, or from isolation. Jesus rises above illusions. He faces toward the future, yet does not break with the past. He identifies himself with the Jews (we know what we worship, for salvation is of the Jews); yet heals the daughter of the Syro-Phœnician, converses with the Greeks, preaches to the Samaritans. His mind seizes the universal. The precepts of the Sermon on the Mount are for all times, all places. There is scarcely any local coloring in it. Peoples of all lands can understand its allusions. The power of Jesus' mental grasp is shown in the limpid simplicity of His utterances. We often fail to recognize the depth of His teachings because they are so clear. Yet there is no utterance on practical morality that can be placed

beside His. This is true also of His other discourses. Compare with any other composition His discourse to the disciples on the night before the crucifixion, in its profound reach of thought, its simplicity and grandeur of expression; or the intercessory prayer, in which, "if anywhere in human speech, divinity is manifest" and you will be constrained to join in the verdict of the officers, "never man spake like this man." His was the intuition of a pure soul. He is an illustration of the fact that the apprehension of the truth is ethical. No truth has been discovered by a man morally impure. Men who love the truth and do the truth will know the truth. A man cannot one day accept and utter a falsehood, and the next day find his apprehension of truth as clear as before. If a man hopes to have Washington's lucid almost infallible judgment, he must, like Washington, from childhood on seek and do the truth. The impure soul becomes the blind soul. Sincerity of heart, unselfishness make men such as was Lincoln, a light and leader of the age. Selfishness, falsehood, ambition, will obscure and dull the loftiest intellect, as in the case of Bonaparte, to such a degree that men unacquainted with the intimate relation of the intellectual and the ethical stand amazed at the folly into which a man of so high mental power can plunge. But the clearest soul among men is but rush-light to sun light, compared with the pure heart and clear vision of the Nazarene.

Morally Jesus is the ideal man. To a clear apprehension of right, was added in Him an infallible judgment of Himself in the light of the righteous law. He knew Himself. He made no mistake in the judgment of Himself. His conformity to law was not a mere tension of will holding Him to the lines of rectitude, but a loving, healthful, manly delight in doing the will of a loving Father. "I delight to do Thy will, O my God" was the utterance of His lips, the inspiration of His life. So His obedience was a moral obedience; His courage, distinctively a moral courage. Courage is an essential element of manliness; but the courage which lies at the basis of moral character must be sharply discriminated from courage merely animal. Jesus' courage was the courage of principle. It was not an occasional impulse, but a settled condition of the soul, a life led in the heights with no fear of those who could kill the body, but

after that had nothing that they could do; with no dread of the uprising of kings, or the gathering of rulers against Him, because He was secure in the hand and counsel of God. His was the courage, consequently, that could stand alone. Worthy of honor, to be sure, is the courage that goes in battalions and brigades and divisions across Waterloo Plains or up Lookout Mountain; worthy of honor is the courage which stands before assembled princes, with only a handful of supporters near and but few and feeble anywhere, and firmly declares: "Unless I am convinced by the testimony of Scriptures or by the clearest reasoning, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience." Worthy of the highest honor, was His courage, who entirely alone, answered still to the question, Art thou a king then? "Thou sayest that I am a king; to this end have I been born, and to this end am I come into the world that I might bear witness to the truth." It was Georges of Freundsberg, who with his lances broke the left of the French army at Pavia, that said to Luther,—“Thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles.” That stand Luther made. But Luther was protected by powerful princes, encouraged by a host of friends, upborn by the sympathy of Germany. Jesus, in the palace of the priest and in the hall of the Governor, trod the winepress of wrath alone. That was the loftiest reach of manly courage and of serene self-control this world has ever seen, and has been the copious fountain of moral heroism since.

At that fountain drink no stinted draughts. There learn the courage that can wait. Through the thirty years at Nazareth, he waited and thought and grew in favor with God and man, until His hour came. That His hour had not yet come was His reason for abiding in Galilee, though others had gone up to the feast, and His brethren jeered at Him for not going. That His hour had come was His reason for going up to Jerusalem, there to be rejected, scourged and crucified. You have the courage to fight; have you the courage, also, to retreat? You have the courage to act; have you also the courage to wait? Learn there, also, the courage that endures. It is not so much superior intelligence as tenacity that

has given the Anglo-Saxon peoples leadership among the nations. There is no better example of the courage which persists, undimmed, moving towards its purpose without discouragement and without elation than is found in the Ideal Man. There learn, also, the courage that obeys. Not willfulness, but obedience, is the characteristic of the truest manhood. When Pompeii was disintegrated, it was found by their position that the inhabitants, as was natural, sought safety by flight, some, perhaps, forgetful of the ties of kinship and blood. But one was found, a Roman sentinel, where he had been commanded to watch until relieved, holding still in his fleshless hand his blade, faithful to the command of his country, a fitting type of that obedient courage upon which rested and grew that great power which imposed its laws upon the fairest portion of the world. Not knowledge, not tenacity of purpose alone, but these with obedience are among the regnant forces of the world.

Now I do not point you to the Roman soldier as the highest example of courage, nor to Nelson with his banners aloft—"England expects every man to do his duty." There is a higher. It is He who prayed in the garden, Not my will but Thine be done; He who declared, I came not to do my own will, but the will of Him that sent me.

II. Jesus, regarded in his relations, is the ideal man. No one stands alone. There is in the universe a great system of relations. These do not constitute the universe, but there would be no universe without them. No grain of sand in this globe is indifferent to any grain in the farthest star. No atom escapes the power of attraction. So no man lives whose life does not influence every other life, and whose life, in turn, is not influenced by every other. A man, therefore, cannot be judged as an individual only, but must be judged in his relations also. In what relation does a man stand to God above him, to his fellowmen about him, to things beneath him?

(a.) How a man stands in relation to God is the crucial question in testing the quality of his manhood; for there can be no perfected manhood without religion. The question is sometimes asked whether morality can exist without religion. The fair question would be whether true manhood can be attained without relig-

ion. Can a man do his whole duty and yet forget God? Jesus stood to God in the relation of a son. I speak not now of that unique relation of the incarnate Son to the Everlasting Father; but of that relation of sonship to God in which Jesus the Nazarene stood as David's son, and in which all men should stand. His was the love, the trust of a son. His attitude was not that of a slave cringing as in the presence of a mighty tyrant, thinking to obtain God's favor by a groveling abjuration of manhood. His was the attitude of a son in the presence of a father, of the truest of sons in the presence of the true Father.

1. He was reverent. The first desire of the son is that the father be revered. Hallowed be Thy name, is of necessity the first petition of prayer, because it is the primal instinct of sonship to revere the father's name. Happy is the man whose father is worthy of all reverence. No nobler influence can come into a man's life than an admiring respect for a true man. Such respect implies a high character in him who feels it. The reverence with which Plato regarded Socrates is proof that Plato was almost as great as his master. It was not subservient acceptance of his master's teaching; that we do not find in him. It was not surrender of his reason and judgment to his master's authority; that would be irreverence rather than reverence. But it was, with retention still of his own self-respect both in thinking and feeling, a reverence for the character, the manhood of his master,—highest in this, that he had no shadow of doubt that to prefer what he believed true, even if conflicting with the master's belief, would meet with the master's approval. He is a very great man who can so believe in the greatness of his fellow man. So there is no surer evidence of a man's littleness than his disbelief in great and good men. Reverence is the keystone of character. No man can confer a higher blessing on the community in which he lives than to be such a man that all can respect him. The only object of unqualified reverence is the Father in heaven. This reverence, which is the Father's due, Jesus ever shows that He feels. It is not fear. With Jesus perfect love casts out fear. But even when His soul was sore troubled, His prayer was: Father, glorify Thy name. This is His testimony to His own work: I have glorified Thy name

on the earth. Thus He taught His disciples to pray: Our Father, Who art in heaven, hallowed be Thy name.

2. The attitude of Jesus toward God was one of trust. He as a man walked by faith, yet with serene confidence in the love of the Father and in the Father's truth. I thank Thee, that Thou hast heard me, and I know that Thou hearest me alway. Such are the words of unquestioning confidence at the grave of Lazarus. Suspicion is the mark of a mean and narrow nature; trust, of a rich and generous one. A man's attitude toward God and toward men is an index of his character. "The thief fears in every bush an officer." The dishonest man believes there is no honesty in the world. The ungenerous man scoffs at the idea of generosity. The bribe-giver and bribe-taker believe that every man has his price. The intriguer suspects the plainest proposition and finds in it some deep-laid scheme. On the other hand, the open, generous, honest man trusts other men. Trusting men whom he sees, he trusts God, also, whom he does not see. That is the evident token of a manly man. Such a man was Jesus of Nazareth. Knowing what was in man, still He trusted men. Knowing what was in God, He trusted God absolutely.

3. Jesus was obedient to God, with the obedience of a son. His meat was to do the will of Him who sent Him and to finish His work. But harder than to work, is to wait obediently upon the will of God. This high test the man of Nazareth stood. Till the time of His manifestation came, He withdrew into Galilee, or into the regions about Cesarea. In the midst of suffering, He abode still by the will of God, and trusted still in God, though He seemed to be forsaken. When the face of the Divine was hidden, He still cried, My God, my God. Such obedience can be the obedience only of love. The hireling flees when the hour of suffering comes; such was not in the contract. The son abides to do the Father's will, freely receiving and drinking the cup given Him to drink.

4. Jesus' relation to the Father was one of full communion. Worship is the loftiest exercise of the human soul. Worship seemed the native atmosphere of Jesus. This moment He is talking to the throng about Him; the next, He is addressing God, and the one with as much naturalness and sincerity as the other.

I have dwelt thus at length upon the relation in which this manliest of men stood toward God, because it is fundamental. A man's worth is determined by the worthiness of what he loves. The worthiest object of love is God; he is the worthiest man who loves God most. No man can reach a high type of manhood who fails to obey the first commandment; a commandment which is an expression of the nature of God, and is grounded in the nature of man.

(b.) Toward men, Jesus stood in the relation of a brother. He loved His neighbor. With the Stoics, happiness consisted in a man's knowing his own virtue. So they became proud and self-sufficient. Love both gives and receives. He who is too proud to receive cannot really give. Such a gift would be of pride, not of love, and so would be no gift at all. Jesus is more manly than the Stoic in that he is willing to receive gifts, not for the gift's sake, but for the sake of the love which prompts the gift. Jesus was a brother to men as men. He received sinners and ate with them. The Pharisees despised men. This rabble, they say, which knoweth not the law, is accursed. Have any of the Scribes and Pharisees believed on him? They are separatists; Jesus is not.

He respects men. He considers their worth. In each is a seed of immortality. Each is in the image of God. Therefore He is not ashamed to call them brethren. It is a good sign that work among the outcast is becoming fashionable. Yet I have little confidence in lifting men by touching them with the tips of gloved fingers. Reclining at Zebedee's table will not help him much, if all the time you have a sneer at Zebedee in your soul. Unless a man can in his heart say to the fallen, "My brother," there is little hope that he can help him. Respect for the worth of man must lie at the root of every hopeful effort to assist him. Frederick Douglass said that Abraham Lincoln was the only man who ever spoke with him without making him feel that he was a negro. Lincoln was great enough for that. Few are.

Jesus not only respected men, but had sympathy with men. This was shown by His insight. He knew men. He who keeps himself aloof from men, cannot know men. The line of separation need not be spatial to keep a man away from his fellow-men. He who does not know men

cannot help men. His efforts however well meant will more likely irritate them and provoke antagonism. Jesus knows men, and accordingly adapts His instruction to each. His conversation with the ruler of the Jews and that with the woman of Samaria are as unlike as the persons addressed. To each is spoken the fitting word, apples of gold in a setting of silver. What delicate insight is shown on the night before His crucifixion! With the high priest rising in feigned indignation, He holds His peace, calm in the consciousness of innocence. But to the servant of the high priest, in his ignorant zeal for the sacredness of the priestly office, he makes answer. To Herod, sodden in sensual sin; to Pilate, insensible to the truth, He makes no reply. For the erring conscience of the servant, He has a word of admonition; for the seared conscience of kings, He has none. The same profound insight is shown in the account of the woman taken in adultery, a narrative too characteristic to have been invented. Let him, He says—and His eye looked right through them as He spoke—let him that is without sin among you cast the first stone. And then came silence. And they, convicted in their own conscience, went out one by one. And to the woman He said: Go, sin no more. Shakespearean insight into character is dull compared with this.

The sympathy of Jesus with man is shown in His love for man as a worthy being. However little worthy a man may be, he is nevertheless of unmeasured worth. He may be feeding on the food of swine, but he can repent and return to his father. It is upon this view of the worth of man, as distinguished from his worthiness, that the command to love all men is based. No other entered so fully into the spirit of this command as Jesus; no other loved men as did He. This love is manifested in His hatred of sin. The more one loves men, the more will he hate everything which lessens or destroys manhood. Hate is the revulsion of the soul against moral evil. Indignation is the revulsion of the soul against the evil doer, as one who is acting unworthily. The energy of the revulsion against sin will be proportional to the depth of the love felt toward men. There is little hope for a man or a people that is not moved to wrath by flagrant injustice. As Jesus' love to men is the deepest of all, so is His hatred of sin. There is a terrific energy in the

revulsion of His soul against sin, proportional to the purity of His own nature and the depth of His love. There are no words in language fraught with deeper horror than the prayer for safety from the wrath of the Lamb. Equally energetic is the revulsion of His nature against the doer of evil. No severer denunciations are on record than the denunciations of the Scribes and Pharisees by the purest of men; severest, because by the purest of men. "But woe unto you Scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Imagine a child in the water, struggling for life, slowly gaining the shore; and then a ruffian, with merciless heel, smiting the child, just beginning to rejoice in safety, and crushing him back to death. What terrible revulsion of heart in every human breast against such a deed! Indignation such as that Jesus feels as a lover of men against those who will not enter the kingdom of heaven, nor suffer those who are entering in to enter. I emphasize this phase of Jesus' character, because art and, to a great extent, sacred song represent Jesus as a passive sufferer in the hands of the ungodly, and fail altogether to set forth the moral energy of His nature. He was indeed compassionate, but with iron in His blood, and upon occasion, with flaming indignation in His soul and scathing rebukes upon His lips. The duty of anger is as imperative as the duty of compassion; only let the anger be without sin.

The love of Jesus, while on the one hand, it manifests itself as wrath against evil, on the other, appears as compassion. Even towards evil doers, there is compassion as for sufferers of the evil consequences of their own sin. "O Jerusalem! Jerusalem! how often would I have gathered your children together and ye would not." This lamentation follows hard upon denunciation of the Scribes and Pharisees for shutting "the gates of mercy on mankind." For Judas, the hopeless son of perdition, there is word only of tender reproof. He is harming only himself. For those ignorant and out of the way, He is moved with compassion; as also for the people scattered as sheep having no shepherd. For the tempest-tossed disciples on Galilee, and all Galilees since, He has the word of cheer: It is I, be not afraid. For the widow humbly casting into

the treasury her little all, He has the word of recognition; for the sisters at the grave of their brother, the tear of sympathy; for the fallen woman, bathing His feet with her tears, the word of pardon. In love, whether manifested as indignation against the doer of evil, or compassion with the striving and suffering, Jesus stands forth the one man unmatched among men, the loftiest ideal of manhood.

Jesus disclosed His love by service also. He came not to be ministered unto, but to minister. He is a forthgiver of life. He is an imparter of truth, a bearer of infirmities. He is a helper of the weak, a healer of the sick, a cleanser of the vile. This service extends to the giving of Himself. In fact, all real service is a self-impartation. Jesus reached the highest stage of self-impartation in that He gave His life a ransom for many; the highest manifestation of love in that He died for the ungodly.

Yet in the midst of all this indignation at the unworthy, this wrath at evil doing, this compassion with suffering, this service of love, Jesus is still Himself. Neither friend nor foe can determine His line of march, neither Peter's rebuke, nor His mother's anxiety, nor His brethren's sneers, can hasten or delay Him. He is not absorbed in the Divine; He is not lost in God; also He is not made by circumstances. So must a man always be. Environment, so-called, circumstances favorable or unfavorable, opportunities few or many,—these do not make the man; nor does he find his fulcrum in these, but in God and thus moves the world.

(c.) In relation to things Jesus is master. In Him, as the Ideal Man, is fulfilled the word of the Psalmist: "Thou hast put all things under His feet." This mastery is found only in Him. Some, instead of mastering things, flee from them. Such are the "Holy men, who hid themselves deep in the woody wilderness and gave their lives to thought and prayer." But flight is not victory. Others are mastered by things. The king, walking in the royal palace, felt his heart swell within him in view of its splendor, and he said: Is not this great Babylon which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty? Instead of mastering the works of his hands, he is mastered by them, his reason taken from him, and himself driven forth with the

beasts of the field. It is not necessary that a man possess a kingdom, that he may be mastered by his possessions. Houses, lands, gold, raiment, learning, strength, all these may easily master us. They master us when we make them ends in themselves; we master them when we make them subordinate and ancillary to the great end of life. Jesus held always towards things the position of master. The kingdoms of the world and all the glory of them tempted Him not to leave the path ordained by the Father. Yet He used the world. He was no recluse; He mingled with men. He was no ascetic; He came eating and drinking. He was too masterful to flee from the world. He was too masterful, also, to permit the world to master Him, to interfere with His duty to God or to man; to cloud His spirit, or to enchain His soul.

This then, is the highest type of manhood that has yet appeared. He is the goal of humanity. The ages, through the Spirit, will approach Him nearer and nearer; they will not transcend Him. He is the ideal for the life of the individual. Seek then, like Him, to master things: wealth, pleasure, happiness, ambition,—that “last infirmity of noble minds.” Like Him, be a brother to men, respecting men, keeping in touch with men, serving men, being a man among men. Like Him, live near God, with all the heart, mind and strength, loving God and doing His commandment. But let all activity be the expression of character, the outflow of a noble manhood. This ideal is not to be attained by merely human effort. There is needed the leading and co-working of the Spirit who is God. But through Him, we may all with unveiled face, reflecting as a mirror the glory of the Lord, be transformed into the same image from glory to glory, even as from the Lord, the Spirit.

And so, come to the stature of manhood as it is in Jesus. The more a man is like Him, the more of a man he is.

JUNE 18, 1893

CHRISTIAN ENLARGEMENT

"Be ye also enlarged."—II COR. 6:13.

THERE is in man an inborn desire for growth. The child wishes to become a man; the man to become a larger man. Like all our innate desires, this desire for enlargement is in itself a command from the Author of our being.

I. The general law of human spiritual development is that mind grows only by contact with mind, soul only by communion with soul. Let the new-born Agassiz be placed alone with no human voice to greet his ear, no human face to meet his eye, with no human incitement, no human sympathy and he would grow up dehumanized, no matter how good the food upon which he fed, no matter how grand the scenery upon which he gazed, no matter how wonderful the processes of nature around him, or within him. Talk as we please about the influence of nature on human development, it still holds true as in the beginning that in the realm of inanimate nature, and among all irrational creatures there is no helpmeet for man. The irrational cannot develop the rational; the non-ethical cannot develop the ethical.

As soul can only be developed by communion with soul, so largeness of heart is attained only by communion with large souls. The elements may be in the earth at the roots, but the marvelous power that transforms the dull clod into leaf and flower and fruit comes from the sun. So the parent is educator of the child, the teacher is educator of the pupil, and God is educator of the race. God does still as of old visit men and converse with men, as person with person. In the beginning there was a direct education of men by God, an immediate communication of the divine will, which was then necessary for the beginning of ethical development; but which, since there are those who are ethically mature and instructed, is now done mediately through them.

For ethical enlarging there must be communion with Him

who is the soul of this great universe—God. We converse with God mediately. It is in that way I know my fellow man, also. You set in vibration certain air-waves, which I, if I am of like speech, interpret into the corresponding thought. Light waves reflected from your face, I interpret as indication of gladness or sorrow in you. So in the firmament I read the thoughts of God the same way as I read my fellow man. But in these last days God has also spoken unto us by His Son. The great ethical power now operative in the world is Jesus the Christ. It is through communion with Him that ethical enlargement comes.

It was thus that Paul's heart was enlarged. On the way to Damascus he came into communion with Jesus. Before, he was a Jew, a Hebrew of the Hebrews. Now he is writing to the Gentiles of Corinth: "Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind, be ye also enlarged."

It was a moral miracle. Jesus had led Paul forth into the largeness of heart which characterized Himself. For while Jesus was a Jew, we do not think of Him as such. We think of Him as a son of man, a title by which He delighted to designate Himself. He passed beyond the lines of nationality, even though those lines had been fixed and hardened by the glories and disasters of two thousand years. His sympathy embraced the race: Go ye and make disciples of all nations. With Him there was no respect of persons. Every man was an image of God and, though defiled by sin, was capable of redemption and renewal and glory. Yet Jesus was not narrow, if I may say so, in His breadth. There are shallow souls who mistake their shallowness for largeness. Jesus, while He so loved the world of men that He died for them, even while they were enemies, sent nevertheless the gospel to His own people, beginning at Jerusalem; though He sanctified all homes, yet there was one home in Bethany in which He loved to rest; though in an especial manner the Saviour of woman, yet it was His mother only whom, on the cross, He committed to the disciple that He loved. The large heart of Jesus broke through distinctions of caste. The common people heard Him gladly, the

poor had the gospel preached unto them. Yet in this day when the man who accumulates a fortune is in many quarters denounced as a criminal, it may be well to remind ourselves that it was to Nicodemus that Jesus opened the deepest things of the Kingdom, and that among His disciples was Joseph who, though the rest had forsaken Him and fled, came in boldly unto Pilate and begged the body of Jesus and gave it fitting burial.

In Jesus was found also largeness in receiving and loving the truth. His was not the liberality of indifference which is willing to give away all the truth because it values it lightly. His hold of the truth was strong, His love for the truth was intense. He was not reed shaken by the wind. He witnessed a good confession before Pontius Pilate: "Thou sayest it; a king I am. For this cause have I been born, and to this end am I come into the world, that I should bear witness to the truth."

Jesus, in His largeness of heart for the reception of all truth, perceived truths in their right relation to each other. Narrowness exaggerates one truth and belittles another. The scribe in his narrowness says: Render unto God the things that are God's. The large-minded Nazarene grasps at once the relation of the individual to the state and to God, and says: Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's. The Pharisee pays tithes of mint, anise and cummin, and neglects the weightier matters of the law—judgment, mercy and faith: but Jesus says, These ought ye to have done and not to have left the others undone. The Jew and the Samaritan, each in his exclusiveness, said, the one, that men ought to worship God at Jerusalem only, the other at Gerizim only: but Jesus declares, God is spirit, and they that worship Him must worship Him in spirit and in truth, implying that the whole creation is a Jerusalem for the worship of God. Yet He does not fail also to say, so well-balanced is He in the perception of the truth, that the Samaritans worship they know not what. "We know," He says, "what we worship, for salvation is of the Jews."

For the intense lover of the truth there is virtue in bearing gently with the erring; but not for those who care nothing for the truth. Jesus is an intense lover of the truth and righteousness, yet He is one who bears gently with the ignorant and the erring. In Him is

both justice and mercy. There is peril of narrowness in respect to each. The merciful may forget the justice due to crime; the just by forgetting mercy may become hard and cold and essentially unjust. Jesus was large of soul to hate sin, to denounce those who enter not themselves into the Kingdom of Heaven, and hindered from entering some who would have entered; but, also, was large of soul to spare the bruised reed, and to weep over the desolation fast coming upon the city which rejected and slew Him. As Jesus, in his majestic conception of His mission to the whole race, does not undervalue nor lose sympathy with the individual; so in His conception of God as Lord of heaven and earth, He does not forget the Fatherhood of God, nor His providence in the smallest as well as in the greatest things. For there is a temptation on the pinnacle of the temple. With the lofty idea of God as the Almighty and Eternal, enlarged as it is by science, there is a peril of a one-sidedness, which may forget that it is one and the same God who calls the stars by their names and arrays the lily in beauty, hears the young ravens when they cry and visits the widow and the fatherless, and delights, rather than in Moriah temples, to dwell with the humble and contrite heart. Jesus was thus large of soul because He was God in the flesh, and through Him, and through Him alone, can man come into communion and fellowship with God.

Into communion and oneness with this great heart Paul entered. Souls grow by contact with souls. But the contact that will transform a soul into the image of Jesus must be more than a knowledge of Him as an historical personage. I do not underrate the influence of biography. My own intellectual awakening was due to a little book of biographies placed in my hands by a teacher when I was about eight years of age. I owe too much to biographies of men, such as John Howard, Henry Martyn, and David Brainerd, such as Washington, Franklin, and Davy, with whose lives it was my good fortune early to become familiar, either to wish or to be able to question the power which the narrative of a life may have upon the development of character. This power is attested also by the fact that so large a portion of the Bible is taken up with such narrations. These narratives instilled into the mind and treasured in the memory, associated with the hallowed recollections of childhood and home, of father and mother,—sketches of the lives of Joseph and of Moses,

of Jonathan and of David, of Daniel and the Hebrew children, of Ruth and Esther, of Peter and of Paul, above all, the fourfold history of Him whose name cannot be placed in co-ordination with any other,—these have had a power in stimulating the mind and forming the heart of the generations of men in Christendom which it is altogether impossible to overestimate. Indeed, a recent writer attributes the superiority of Bible-reading nations over the Chinese to the mental quickening arising from the Bible stories instilled from earliest childhood into the young. But no biography of any man however well written or however well mastered can avail to bring the soul into harmony with God. The sense of sin and the guilt of it has its roots too deep in the soul to be rooted out by education. Not even the biography of the Son of Man can work such a transformation as took place in the character, in the affinities and aims of Saul.

There is more in human life and history than heredity and environment. It is a one-sided view that regards these as all. An eminent educator recently wrote that from these two factors we can solve the equation of each man. Henry Clay was wiser, being a student of man as man is and not as represented in books. Henry Clay said that he did not know for himself personally what the change of heart spoken of by Christians meant, but he had seen Kentucky family feuds of long standing permanently healed by religious revivals, and that whatever could heal a Kentucky family feud was more than human. A man can indeed solve the equation of life from the two factors of education and environment alone, but the result will be moral death. If the will be strong and the passions comparatively weak, we will have the sin of exaltation in some of its forms—pride, self-sufficiency,—the Pharisee and the Stoic. If the passions and appetites are strong, we will have sins of self-degradation—lust, avarice and such forms of vice,—Publicans and sinners. If the æsthetic sense be fine and the intellect subtle, we will have the worshippers of culture, narrow and exclusive, who will do with the weaker tribes and individuals as they do with ants—tread on them. In no case will the solution from these two factors give a Christ or a Christ-man. As the best statement of the process and result, read the first chapter of the Epistle to the Romans.

It is an historical fact that no tribe has risen out of savagery

except by influence from without. The only instances adduced to the contrary are tribes in the Indian territory. Yet these tribes have not only been in contact with the civilization of the whites, but, as an indisputable fact, the elevation of the Cherokees and other tribes has been due to the labor of missionaries. No man is entitled to speak concerning the history of civilization in Europe and America who has not made a study of missions. The study of heredity also is merely adding emphasis to the fact that they to whom is given the power to become sons of God are born not of blood, but of God. Heredity is conservative, not creative. Men transmit to their children what they are, not what they are not. Evil and good alike go down in the blood. It is true that good is more persistent than evil, that, as God declared through Moses, while He visits the iniquity of the fathers upon the children to the third and fourth generation of them that hate Him, on the other hand He shows mercy unto thousands of generations of them that love Him and keep His commandments. That sin in certain forms is suicide makes easier the religious and moral uplifting of the race, not as a positive force, but by the removal of obstacles.

Nor does *education* solve the problem. Men cannot be educated into Christians. If education be regarded as the initiation of the individual into the civilization of his race, then, obviously, he cannot, by that process be lifted above that civilization. If education be considered as the development of the powers and capacities of the person, then we do no more than draw out and foster what the man already potentially has. But whatever view we may adopt, it is a well-established fact, none better, that education has never brought a man into loving harmony with God. There is in man a root of evil, as one of the wisest heathens declared, which is beyond the reach of philosophy. No form of activity which a man may adopt,—penance, service, worship,—can give him the consciousness of sins forgiven, and peace attained. We all have missed the mark and come short. The connection between sin and moral death is causal. There is no life, then, through the law; but there is a law of the spirit of life in Christ Jesus, which makes free from the law of sin and death.

Paul, in this passage, gives us a transcript from his experience. He well knew that in his own case, heredity, education, environment were against the transformation that took place in him, and through

which he came into oneness with the great heart of Jesus and had, through that oneness, his own heart enlarged. As to heredity, he was a Hebrew of the Hebrews; of the tribe of Benjamin, a fellow tribesman of Saul and of Jonathan. As for education, what of foreign influence he received was from Greece, whose philosophers, Epicureans and Stoics, later mocked, when Paul proclaimed the cardinal fact and the central truth of the gospel; for the rest, he was, in the school of Gamaliel, trained in all the subtleties and refinements of the scribes. As to environment he was a leader among that band of zealous students who were aiming to regain, through propagation of the law of Moses, the measureless superiority of which to all other systems they well knew, the glory that, politically, the Hebrew people had lost.

Now this Hebrew, this Pharisee, this disciple of Gamaliel, this propagandist of the law of Moses, going with authority to arrest the feeble followers of Jesus, is stopped on the way as he nears Damascus, and on the third day thereafter is preaching the faith he was striving to destroy. It was a moral miracle. Before its inward nature we must be silent as we must be before all vital changes. Who can tell the essential nature of this transparent, colorless, structureless cell, the same in the animal and in the plant, which spins, this one, nerves, that one, veins, and another one, bones; so that no possible outer influence can make this one spin a nerve when it ought to spin a muscle, and which thus without error, weaves the animal with its thousands of parts co-ordinate each with the other, and all with the external world? Or the miracle of vegetation in the spring time,—

“The delicate forest flower, with look so like a smile, seeming, as it issues from the shapeless mould, an emanation of the indwelling life, a visible token of the upholding love that is the soul of this wide universe, the perpetual work of the creation, finished yet renewed forever.”

If the heart of the poet is awed within him as he thinks of the great miracle of vegetable life that still goes on in silence; if the scientist, watching the bioplast weave the garment of the soul, feels a strange awe steal over him lest, as he watches, he may at any moment with bodily eye see the hand of God, shall we doubt the working of the same power in the human soul, producing effects as manifest, as in the world of matter? As the bioplast weaves the garment of the

soul according to a plan not its own, so is every one that is born of the spirit. If we could have stood on some coign of vantage and beheld "in the beginning how the heavens and earth rose out of chaos," we would have seen no form of the Architect, we would have heard no voice. What would have appeared would not have been other than what we behold as the earth yearly is re-clothed with verdure.

So in the regeneration of the soul. The result alone is manifest. Concerning Saul, it is said, Behold he prayeth. The churches in Judea heard said, He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God. It was a clear and notable case of the transformation of a life. One instance of the exertion of power whether normally or abnormally is enough to establish the possibility of a like exertion in other cases. The instances of lives transformed by the Holy Ghost are as the sand by the seashore for multitude. No fact is better established than the fact that Jesus can save from the power of sin, and the love of it. For Paul's mind and heart the inward experience, the growing knowledge, the changed heart, is the sufficient evidence; as it is to every one who has known the change. For the other Christ-redeemed and Christ-transformed souls, the new life of Paul was evidence that Jesus had saved him from the bondage of sin. They could understand what had taken place in Paul's soul by what they had experienced in their own. As for the rest, they must judge from the visible effects according to their standard. Paul's conversion is a moral miracle, a wonder,—but only to the unregenerate, who must see signs and wonders, else they will not believe. To the lower, the higher is always a wonder. To the scribe at Jerusalem, the change in Saul was a wonder, a miracle, an inexplicable phenomenon. But when the same scribe came into communion with Jesus and was thereby transformed, the wonder to him then was that he did not see the truth before.

Paul found by experience that largeness of soul through communion with the Lord Christ. This principle which Paul found true in his own life he commended to the Corinthians. The principle is also of universal application. The truth is true for all times that the selfish can be made unselfish only through love. The love that transforms is the love of a person, and the transformation is a change into a likeness of the person loved. So we use the term "I like" as a

synonym for "I love." This interchange of terms has a profound philosophical basis. Further the history of the race coincides with the declaration of John that new life for a sinful creature is not from descent or human will, but from God; that the new birth is not from education nor from environment, but from above. Scripture and the experience of nineteen centuries concur in declaring that there is only one name under heaven given among men whereby they can be saved. Jesus by His intense personality is not absorbing the race as Emerson thought; but by His divine power He is transforming the race.

The power that transformed Saul of Tarsus at the Damascus gate is not spent. There may still be communion with the great soul of Jesus, and the enlargement that flows from such contact. There may still be a clarifying of vision, a purifying of heart whereby God may be seen; there may still be an enlarging of soul to love God and to love man as God loves man with no distinction of Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman or free-man; there may still be an energizing of the will in love that shall go forth in service as God works hitherto and as Jesus works, not with the enforced toil of the slave, not with the measured labor of the hireling, but with the joyous, full, harmonious service of the son. *I delight to do thy will, O my God.*

Place yourself in communion with this most admirable example of manhood that the world has ever seen; this man of clearest mind, of largest heart, of most harmonious will; this one whom you can prove by the moral force you derive from Him to be Emmanuel, God-with-us. It is an act of faith; but power will be given you to believe, to put yourself in vital relation with Him, to choose Him as Saviour and Lord. Then will He lead you forth into all breadth of truth. If you have faith in God, and your character founded in Christ, you need have no fear of the truth nor for the truth. He will give you all largeness of heart to love men with a love that finds not its end in feeling, but goes forth into action. He will lead you forth into service, giving a work that angels would delight to do, whatever your bread-and-butter work may be, namely, of bringing all things in heaven and in earth, into one in Christ; a work upon which God's heart is set, and to the glorious consummation of which His veracity is pledged, and which no holy alliances of kings or plebiscites of

democracies can stay or hinder. Into this work He called Saul of Tarsus, into this work He invites you. Be ye not straitened in your affections. Now for a recompense in like kind (I speak as unto my children) be ye enlarged.

JUNE 17, 1894

THE UPLIFTED CHRIST

"And I, if I be lifted up from the earth, will draw all men unto me."—JOHN 12:32.

WE MIGHT have fallen into the error that the lifting up from the earth, mentioned in the text, refers to the ascension of Christ, had not the author added that He said this, signifying by what death He should die. The reference is, then, to the crucifixion. The deepest humiliation is at the same time the greatest exaltation. The lifting up of Christ upon the cross is the enthroning of Christ in glory. The day of crucifixion is the day of coronation. The enthroning of Christ upon the cross is also the dethroning of Satan from his usurped sovereignty. "Now," says Christ—that is, as the crucifixion draws near—"Now is the prince of this world cast out." The satanic power is first broken; then comes the power of the Holy Ghost. Thus the drawing power of the uplifted Christ is exerted in a two-fold way.

I. Christ by His death at the hands of lawless men, breaks the satanic principle. He reveals the sinfulness of sin.

So the first word of the gospel is a curse—Cursed art thou; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life. Men must hate sin, or they will not forsake it. They must realize that sin is creeping, slimy, and an eater of the dust, and that every sinner must eat dust and crawl upon the ground. Milton is false to Scripture and to fact when he glorifies the embodiment of evil:

"Their dread commander, who above the rest
In shape and gesture proudly eminent
Stood like a tower; his form had not yet lost
All her original brightness, nor appeared
Less than arch-angel ruined, and the excess
Of glory obscured."

Dante is truer to fact and to Scripture. No one has been led to love or admire sin by the perusal of Dante. He has pictured sin in its native hideousness. With him, sin is the way to the city dolent; sin the way to eternal dole. He has translated into pictures of terrific realism and of appalling truth the word of Revelation: "The wages of sin is death." Sin is not merely sensuousness. It cannot be accounted for as brute inheritance. There are sins of self-exaltation as well as of self-degradation. There are not only drunkenness and sensuality, but also pride, ambition, self-righteousness. Sin is essentially selfishness. Selfishness refuses to love neighbor as self, but treats men as things, to be used as instruments for the gratification of self. Selfishness turns away from the love of God to self-seeking, from the worship of God to the worship of self. The cross of Christ dashes down the altar of self-worship. Men can be led to loathe, if not to forsake, the sins of self-degradation. It is, consequently, the sins of self-exaltation that are especially revealed in their hatefulness on Calvary.

Pride of intellect is forever humbled at the cross of Christ, because while it is the function of intellect to cognize the truth, the intellect of man is so perverted by his egotistic will, that when the Truth appeared, the Truth was crucified. The inscription upon the cross was written in Greek. These Greeks were at that time first in philosophy, in art, in eloquence; and remain unmatched. They reasoned deeply and spoke eloquently, often truly, concerning the true, the beautiful and the good. But it was philosophy only, and not practice; a thing of the intellect only, not touching the will nor transforming the life. There was, instead, the kindling pride of the man who knows; or the pride, not less, of the man who knows that he does not know. Philosophy as philosophy, and science as science, always join and will always join in the crucifying of Christ. The Greek inscription upon the cross was not for one day, but for all days. Christ was the supreme personality, the free man; while philosophy, science and nature, have no place for freedom, but for law only; for automatism or necessity or fate. Christ is the embodied mercy. Science and philosophy have no place for mercy, but only for force, strength, power. With them might is right; the fittest survive because they are strongest, and the strongest are fittest

because they survive. Mercy, of which Christ is the embodiment, is beyond their ken. Thus the wisest philosopher in his pride of intellect never reached so fully the truth for all ages of this world and of the world to come, as did the sinful woman sitting at the well of Sychar. I do not undervalue intellect or its achievements. It is only instrumental, however, and not an end in itself. The world by its wisdom knows not God, and all its pride in its power and achievements vanish before the cross on Calvary.

The inscription upon the cross was written in Latin; in the language of the Nameless City,—nameless, but which they called, "Power." She was the embodiment of will; will persistent, relentless, resistless; will that held its way undaunted by defeat, undeterred by obstacles. It was an organizing will. She not only pulverized the nations, but incorporated them and gave them her laws, her language, her ideas, and made them participants in her glory and in her shame. For will could not save. Notwithstanding her laws, quoted yet in the courts of the civilized world; notwithstanding her letters, read yet by the Rhine, by the Thames, and by the Susquehanna; notwithstanding her Catos, her Gracchi, her Ciceros, and her Senecas, the Roman empire became a vast carrion world. The supreme organizers of the world fell into a condition of universal disorganization and dissolution. The deification of will ended in impotence; the apotheosis of a self-exalting egotism, which set itself against everything that it called divine, was broken into pieces as a potter's vessel by collision with the supremely beneficent will. With a demonic premonition of its defeat and its shame, it crucified the perfect Will of God, writing upon the cross an inscription in its own tongue, when Tiberius, a god, was upon the throne, soon to be followed by Nero, also a god. In this lies capitulate the frustration of every reliance by individual, by church, or by nation for moral health and perpetuity upon mere will expressed in organization however perfect. Not will, but righteous will, drawn to God and enlightened of God; not organization and drill, but life is the secret of the kingdom of God. The natural mind is not subject to the law of life in Jesus; neither indeed can it be. In its essence it is rebellion against the mercy that offers salvation and the humble faith that receives. Now this Satanic principle must be cast out; the arrogant will must be subdued; its

pride must be revealed as shame, before the Kingdom of God can enter in.

3. The Jews had much advantage every way; chiefly, because to them were committed the oracles of God. These oracles were the revelation of God as the Holy One. The substance of the law¹ was, Be ye holy, for I am holy. In perfected Israel there would be upon the bells of the horses, "HOLINESS UNTO THE LORD." But even in Paradise there was temptation. The Hebrew made his boast in the law, but did not obey it; while confident that he could instruct others, he did not instruct himself. Though the Hebrews received the law as it was ordained by angels, yet they kept it not; though regarding themselves as the holy nation, they became the betrayers and murderers of the Righteous One. They kept the law as those keep it who are moral by mere tension of will from external motive, and not from the changed heart which responds with joyful obedience to the constraining love of Christ. Thus their religion degenerated into ritual observance, their morality into external performance. They had a form of godliness, but denied the power thereof. So when the Holy One and the Just was crucified by the hands of men without the law, the inscription upon the cross was written in Hebrew, the language of the law; and all boastfulness of legal righteousness was thenceforth excluded forever.

The Greek, the Roman, the Hebrew walk the streets of all cities today. They are but varying types of human nature. Today, the man of æsthetic sensibility, delighting in painting, in music, in poetry, becomes a worshipper of beauty and refuses the transforming power which would make him beautiful within. The man of intellect, studying the world and self and God, becomes proud in his imagination, and his heart is darkened toward the very truth which he thinks to perceive. The man of will, rejoicing in his mastery over the forces of nature, or in his power with men and his skill in bringing things to pass, rests in these as an end, instead of using them for Him who is the Cause and End of all things.

The man of moral life, who has kept all the commandments from his youth up, proud of his orthodox descent and his orthodox belief, turns from the fountain of orthodox life and is found, at length, holding the garments of those who slay the messenger of peace—if he

does not join with the mob of slayers. I do not speak of those (because less pertinent to this occasion) in whom the demoniac principle shows itself in sins of self-degradation. These are, however, often nearer the kingdom of God than those who are guilty of sins of self-exaltation. The world does not often call lust or gluttony or drunkenness virtues, while often it does applaud pride, ambition and revenge. But all selfishness of every form, judged in the light of the infinite self-sacrifice of Calvary, is made hideous and must be cast out, ere the kingdom of love can enter in.

II. Not only are pride of intellect, pride of will, pride of morality humbled and sin revealed as sinful by the death of Jesus upon the cross, but the man is drawn away from the perversion of self to true manhood. Not only is the prince of this world cast out, but the kingdom of righteousness is brought in.

1. Jesus, in His death, draws men to Himself by satisfying the ethical nature of God. Sin is a violation of the rights of a person, an offense against personality. It is not a mere violation of arbitrary enactment. Law is more than arbitrary expression of will. Might does not make right, even though the might be an infinite might. Law is the expression of the nature of God as a person. Sin is sin because it is a disregard of the divine personality. It is an offense against love and mercy. The feeling of guilt is different in kind from the sense of imprudence. It is prudent to keep out of the way of the train of cars; it is guilt to requite a mother's love with hate. If the world were a great impersonal mechanism, moving with discoverable regularity which might be called law, it would be prudent for us to make our movements correspond with the movements of the mechanism; but that would not be morality, and failure to do so would not be sin. Only when a person is involved is there a sense of guilt in transgression, with its corresponding emotions. We do not have such feelings in regard to inanimate things or non-personal laws. Now sin, as an offense to personality, is essentially ill-deserving, aside from all results that flow from it. There is an ethical demand in a moral nature that punishment follow sin. In this, man's nature and God's are correlative. The one answers the other. Punishment is, therefore, not the mere infliction of evil. There is much suffering that is not penalty. The suffering of non-moral beings is not punish-

ment. Only beings endowed with a moral nature can be objects of punishment, or know punishment as such. Real penalty is a demand in the ethical nature of God, to which there is a response in the moral nature of man.

The object of penalty is not the reformation of the offender, nor is it the deterring of moral beings from transgression. It is, fundamentally, a vindication of justice. The lifting up of Christ is the satisfaction of divine justice. This is the clear teaching of Scripture. All have sinned and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; to declare, at this time His righteousness, that He might Himself be just and the justifier of him that hath faith in Jesus. The main object of God's suffering, that is, God incarnate, is that God may be righteous while He pardons the believing sinner. The manifesting of His righteousness is indeed spoken of; but the righteousness manifested is real righteousness, and not a phantasm of righteousness. The ground of the atonement is within God Himself. The necessity of it is in the immanent holiness of God. The moving cause of it is love immanent in the unity of the divine essence. God so loved the world that He gave His only begotten Son; and the Son, with equal love, said,—Lo, I come to do thy will, Oh God. By the which will we have been sanctified by the offering of the body of Jesus Christ once for all. Until God's justice is satisfied, men cannot be drawn to God. They will not draw near to a consuming fire. That God's ethical nature be satisfied is fundamental in salvation; and this satisfaction, or atonement, the God-man makes on Calvary.

2. The Uplifted Christ is the deepest manifestation of the love of God. It was a love that sank to the depths of the sin and penalty of a ruined race; a love that made itself one with the fallen in all things except personal impurity; a love which made every sacrifice, except the sacrifice of holiness, which, as His fundamental attribute, God could not make and still be God. It is through the love thus manifested that Christ is drawing men to God. For love is the great attractive power. Hate, on the other hand, is divisive. Hate is the

antagonism of personalities morally different. Hate desires the removal of the antagonism and seeks it by the removal of the object, and would secure the extinction of the antagonism even by the destruction of its object. So everyone that hates his brother is a murderer. Love, also, would extinguish antagonism, not, however, by the destruction of its object, but by the slaying of the enmity. The supreme love commends itself in that while we were yet sinners Christ died for us. This is the highest manifestation of the highest love, and remains the ground of the communion of love between God and the believer.

It is, also, the clearest manifestation of the love of God. The universe is but a dim and fragmentary revelation of God's goodness; the course of history leaves the inquirer in doubt as to the benevolence of the ground-plan of the world-order; but in the self-sacrifice of God for the guilty, there is no need of explanation. We do not greatly wonder that some, in the exceeding brightness of the revelation of God's love on Calvary, have forgotten that the atonement was also and fundamentally a satisfaction of the ethical nature of God. But the revelation of love is the more complete because it satisfies the ethical demands of God's nature, as well as reveals His goodness. We cannot fully love one whom we do not respect, no matter how kind-hearted or unselfish he may be. He must command our respect by his righteous strength if we would fully love him. So if the mercy of God cannot consist with His holiness, let the holy will be done. If God cannot in justice justify the believer in Jesus, let the world and man perish, but God remain just.

The attractive power of the uplifted Christ consists, then, in the fact that He is at once the revelation of the holiness and love of God. While, on the one hand, the divine love revealed on Calvary softens the heart of man and leads him to repentance, a godly sorrow for sin; on the other, the divine holiness, revealed on the same Calvary, satisfies man's sense of the right, so that while he says, Our Father, who art in heaven, he does not fail to add, Hallowed be thy name.

Thus the manifestation of God in the uplifted Christ moves all prepared hearts to join in the new song of the four and twenty Elders, "Thou wast slain and hast redeemed us to God by thy blood", and to join as well in the Thrice Holy of the four Vital Principles,

who rest not day and night saying: "Holy, holy, holy, is the Lord God, the Almighty, which was and which is and which is to come."

3. Christ draws all men to Himself by the reconciliation of man to God through the power of the Holy Ghost. This is not done without the co-action of the human will. Freedom is a gift of God which is without recall. God does not treat men as stones or as plants, but as men. Even the stone is dealt with according to its nature, and the flint forms flint crystals and not lime crystals. So man is dealt with as a person, not as a tree or stone. The voluntary activity of the human soul in drawing near to God, reconciled, is just as actual, as real, as is the causative power of the Holy Ghost in turning men to God. God, by His power, interpenetrates and quickens and changes, and man in his freedom turns lovingly and repentingly to God. Without this change there can be no drawing of the soul to God, not even by the uplifted Christ. There can be no communion between good and evil, no fellowship of Christ with Belial. In order that there may be communion between God and man, there must be a radical change in man's governing disposition. So radical is this change, that it is described in the Scripture as a new birth, as a quickening from the dead, as a resurrection to newness of life. Christian experience bears witness to the truthfulness of the Scriptural representation: Once I was blind, but now I see. What once I hated, now I love; what once I loved, now I hate.

The resurrection is to be sure a resurrection of the buried image of God, for such man was made in the beginning. The new birth is not the addition of a faculty, but the right direction of the power which man already has. It is the orienting of the soul. It is the setting of the supreme love of the soul, no longer upon self, but upon God. The love of God leads to repentance, to a change of disposition, to a turning of the life. We love Him, because He first loved us. It is thus the uplifted Christ who draws, because upon the basis of His sacrifice the Holy Spirit works the wondrous change within. It is He, also the God-man, who by His sacrifice satisfies the ethical nature of God; it is He, God in the flesh, who manifests the love of God.

The drawing power of the cross of Christ is a transforming power. Nowhere as at Calvary is man drawn away from sin; no-

where else is he so taught to loathe sin; nowhere else is he so drawn towards the eternal holiness and eternal goodness, as there; nowhere else is breathed into man's heart such perfect trust in God. The drawing is a drawing into likeness to God. This is the true reconciliation. It is not external, but essential. It is not a truce, not even a treaty, but an indissoluble unity of like dispositions and like characters. This likeness to God is the goal of the drawing. For whom He did foreknow he also foreordained to be conformed to the image of His Son. Paul rests this eternal end upon an eternal beginning. They are the called according to his purpose. Now whom He called, them He also justified; and whom He justified, them He also glorified. This foundation grounded in the love of God is more precious than gold; resting in the satisfied justice of God, is firmer than adamant. While the goal of the drawing is the likeness to God manifested in Christ, the way is not other than the way in which Christ trod. Every Christian life must be a reproduction of the Christ-life. It must have its Bethlehem—its birth from above; it must have its desert-testings; it must have its Gethsemanes of anguish; its hidings of the Father's face, its gathering darkness; it must have its hour of supreme self-sacrifice, its giving up of all for Christ who gave up all for us. These are but suppressed exaltations, the shivering of the earth-crust as it is lifted toward the sky. We must know the fellowship of Christ's sufferings before we can know the power of His resurrection.

So Calvary is exalted above all the mountains of the earth. Even the world builds monuments, not to the happy, but to the toilers who have served their generation well. So the exaltation of Him whose name is above every name follows upon His humiliation, His obedience to death, even the death of the cross. So through His exaltation, His lifting up, He is drawing all men unto Himself.

JUNE 16, 1895

THE DOCTRINE OF THE SABBATH

"And on the seventh day God finished His work, which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and hallowed it."

—GENESIS 2 :2, 3.

THE QUESTION which lies at the root of all other questions in Ethics and Religion is that of the relation of God to the universe and the correlative question, fundamentally one with it, that of the relation of man to God and the world. Without discussing the various solutions which have been proposed to this radical problem, we note that the venerable Apocalypse from which we have read, declares that God by His nature has a Sabbath, and that by virtue of the divine Sabbath, man has a Sabbath also. The Sabbath is for God an eternal Sabbath, involved in His nature; and the Sabbath is for man an eternal Sabbath, in so far as the image of God is realized in man. With God the Sabbath is original, essential; with man it comes from the blessing of God, and therefore is a derived and dependent, though not, on that account, an arbitrary Sabbath.

I. God has a Sabbath. He rests from His works.

1. God is not identical with the world. The tendency to identify God and nature is very ancient. It seems to be grounded in the limitations of human thought. In ruder forms of religion this tendency shows itself in regarding every object, but especially the more majestic objects of nature, as having or being a god, the material form being only the embodiment of the spirit. Later, law is personified and deified. Then a primal force or energy is enthroned, sometimes called Power, or an Idea, or an impersonal Spirit. Of this impersonal ground of being the world is a manifestation. The world is phenomenal only. In such a theosophy, this Power, not ourselves, making for righteousness, or pure Being, or Idea is in each case not a person; and the world is not purposeful, but necessary.

The *true* view, we believe, a view demanded alike by heart and

will, and as satisfying to reason as any, is that implied in our text. God is other than nature. Nature is not God, neither is nature an attribute or mode or activity of God, with no reality of its own. God is the infinite, but He is not the all. God plus the world is more than God. It is perpetually a source of confusion to regard the infinite and the all as the same. God is the one original existence, the one undervived reality. But He is a free cause. He does not make something out of nothing, to be sure; but He does, as a free cause, posit into existence both as to plan and substance that which before was not. To that which before was not, He gives reality, a derived reality, to be sure, not an absolute reality, but none the less a real existence. So the world is not a part of God, but is over against Him. The sun, the planets, earth, air and sea, proceed according to their nature as necessitated in their activity, and have no Sabbath. God as a free cause, as personal, as other than his universe has a Sabbath.

2. God is consequently independent of His works. He is independent in His activity. Things are because He wills them so. Things do not by being acquire an indefeasible right to be. The ultimate reason why any derived being exists here and now and in this way is because the plan of the world requires that it exist here and now and thus, and not elsewhere and otherwise. So God having made the world is not chained down by the world. Nor does He in His Sabbath withdraw from the world. Some kind-hearted people, in order to relieve the Creator of the burden of attending to His world, and the confusion of attending to such multiplicity of details or from degrading contact with things, have invented a plastic medium, or have apotheosized law, and made it take from God the care of the world; or they imagine that He so made the world that it goes of itself and would go, even if its Author were to die. But nothing is onerous to Omnipotence, nothing is confusing to Omniscience, nothing is dirt to God. Paul declared of old, By Him all things consist; and the modern biologist, as he sees woven before his eyes nerve, muscle and bone, declares with the patriarch, Surely God is in this place. Law does not rule God out of His universe. There was a feeling when Newton enunciated the law of universal gravitation that it ruled God out of space; and when Darwin enunciated the theory of evolution that it would rule God out of time.

This was due to the doctrine that the more law there is, the less God. That is, the more thought, the less thinker. But the reverse is true. There is more thought, more plan, more law, in this church than in the hut of the savage, and more thinker; more thought in the firmament than in this church, and more thinker. Nor is God dependent upon the world for the object of His thought, or activity. The profound question was raised by heathen philosophy, but not answered. What did God do before He formed the world? What did He love? What did He think? The world itself is not an adequate object of infinite activity, nor of perfect love or wisdom. The only real answer to this is in the revealed fact of the Trinity. God's Sabbath is in Himself, not in the world.

3. The works of God are a manifestation of God, but this manifestation is not exhaustive. God as a free cause has power over His power. Niagara is force but not a free cause. The water plunges ceaselessly and unreflectingly over the precipice. It has no power over its power. The man who walks by its brink may go on, or turn, or stop. He is a person. He has power over his power; he knows what he is doing and that he is doing it. So He who formed Niagara had power over His power. He made it so large and no larger. He knew what He was doing and that He was doing it. For, stripped of technicality, put in common language, that is what a person is. A person is one who has power over his power, who knows what he is doing and that he is doing it. In other words, he is rational, self-conscious and free.

To say that God may not be personal, but may be something else infinitely higher and richer is to use words without meaning. If the first cause or ground of being does not know what he is doing nor that he is doing it, he is not a person, but a thing, and as such can not be loved or revered or worshipped. Such a being could not have a Sabbath, could not rest from labor.

God has power over His power in the manifestation of Himself. Because God is infinite in power it does not follow that He puts forth all his power. Because Newton invents the Calculus, it does not follow that he must always talk Calculus. He does not thereby become a calculating machine to grind out formulas. He can teach a child the multiplication table, or re-coin the money of Britain. Bryant on the

last day of his conscious life delivers before charmed thousands his masterly oration, and on his way home talks to the little child prattling by his side. Whether entrancing thousands by his eloquence, or conversing with the child, he is Bryant; and the greater for being able to do both. God speaks in divers manners by the prophets. He speaks also by His Son, and not less really though less fully through the course of nature. In all, He has power over Himself in the manifestation of Himself. He is personal. He is free. This is the significance of the statement that God rested from His work that He made. God did not merge Himself in the world, did not lose Himself in it, did not forget Himself, but retains Himself in self-conscious majesty eternally above, though not apart from His works.

II. Because God has a Sabbath, a man can have one also. God blessed the seventh day and hallowed it.

1. Man may have a Sabbath, that is, be rational and free, in regard to God. It is declared that the Word was over against God yet toward Him. This is true in a measure of all existence, if real in any sense. It is over against God, not identical with Him, not an attribute or mode of God. The silex crystal has its own reality, not original, but derived; so has the amorphous flint and the bee. Man has greater reality, not only in degree, but in kind, than the flint and the bee. He is made in the image of God. He comprehends necessary universal truth and so has an order of reason by which to test his knowledge of the order of fact. That the sun rises daily in the east and sets in the west is according to the order of fact, but that two and two make four and not five hundred is according to the order of reason. It not only is so, but it must be so. Therefore, man can reason; he can bring the order of fact in comparison with the order of reason, and he judges this to be true or false according to whether or not it agrees with the order of reason.

The chain of syllogisms is examined and tested twice or thrice, according to the necessary laws of thought, and assent is withheld, or given. It is not so with the balance. If the sugar on one arm be heavier than the iron on the other, it descends without stopping to consider whether it will or not. The balance has no Sabbath. It does not think. Man has higher reality not only because he can think, but because he is a free cause, acting from motives. He considers the

end from the beginning and adjusts his actions to the attainment of the end. He acts according to his idea of law. He conceives of the whole, the entire house for instance, and gathers and shapes the material and adjusts the parts according to the conception which he has formed and chosen. In this he is a person. He acts according to the value he puts upon ends. One man will value a concert and attend it; another will value a game and attend that. He does not act according to the strongest motive, that is, if by strongest motive we mean the most intense. Motives, regarded as impulses to action, differ in authority as well as in intensity. They are higher and lower, as well as weaker and stronger. The man may act against the more intense motives, hunger, fear of pain, of death, preferring the higher, but less intense motives, honor, love of man, love of God.

So man has power over his power, as God has power over His and restrains Himself, if I may so say, on behalf of man's rationality. This rationality with which God has endowed man, God respects. He respects it in the manifestation of Himself. Can Omniscience so speak that man can still reason? The world is an epistle of God, declaring His glory. Man must spell out the letter for himself, and his interpretation of the world he calls the science of nature. The written Revelation is a letter from God, but it must also be interpreted by the free thinking of man. The Revelation in both books is of God, and bears in both the evidence of respect which God has for the rationality which He has bestowed upon man.

The perennial error of science, both the science of nature and of God, is that when some great thinkers or schools or churches believe that they have reached an interpretation of the works or word of God, they try to impose their interpretation by mere authority upon others, and so nullify man's God-given Sabbath. "This is true," they declare; "believe it." So science interprets the world of nature, declaring the earth to be the center, and sends Galileo to prison for thinking. God is not a drill sergeant, but an educator. He does not impose His will upon man by His omnipotence, but leads man out into a rational obedience of love. The drill sergeant, scientific, declares, "Thus thought Aquinas or Aristotle, accept it." The drill sergeant, ecclesiastical, declares, "Thus said Calvin or the Ecumenical Council, believe it." This procedure nullifies man's Sabbath so far as it lies in man's power to

nullify it. God, on the other hand, as free, as personal, as love, has given man reality, has made him rational, has given man power over his power, even to the extent of sinning against love and rationality.

2. Man can have a Sabbath from the world. He is indeed implicated in nature. By his bodily frame he is related to the clod which he treads upon; in some of his psychical powers he is kinsman to the beast and bird. As such he is under necessity, bound by the conditions of his time and place. But by virtue of his rationality he is above nature. As God is above the works which He made, so man is above nature by virtue of his kinship with God. Man is not the slave but the master of the world of things. He is to transform the crude, imperfect world into a home. For the world as given to man was not a completed world. It was indeed pronounced good, but good only as raw material to be subdued and brought under dominion. The world of nature was to be transformed into the home of the spirit. Just as the physical body is nature to be moulded into the organ and expression of the spirit, so the trackless wildernesses are to be transformed into gardens or fields, traversed by beaten highways, and the wood and stones and iron are to be transmuted into houses and temples.

This mastery of the world is possible only because God is personal, because God has power over His power, because God knows what He intends, because God has a Sabbath. If God were not personal, then there would be no ideal, but only fact. But now there are ideals, ideals of use, of beauty, of truth, of right; and into these ideals the actual is to be transformed. There is that which is and there is that which ought to be. The rational spirit of man, though environed by that which is, may conceive that which ought to be, and the free spirit of man may actualize it. Man thus can never be content with what is. He is above the world of things; and all the rest he can have from the world consists in mastering the world. In that he has his Sabbath, which the planet, the rock, the rose and the bird cannot have. For the Sabbath rest is not cessation from activity. Absolute rest in that sense probably nowhere exists. Nor is the Sabbath mere activity or change of activity. Such activity the brute has, but the brute has no Sabbath. The true Sabbath of man is, like the Sabbath of God, a conscious, purposeful, self-determined activity of a personal spirit.

In relation to things, the true Sabbath consists in a shaping of things into ministry to the rational spirit. Man as a personal spirit not only shapes the world of things according to ideals of use and beauty but forms also the world of self according to an ideal of right. In the latter case as in the former, he has, by virtue of his relation to the Divine, the position of mastery. He receives himself as in a sense crude and unformed, and he is to form himself by self-directed activity into the man of perfect stature. He does not grow as the lily grows, though he may learn lessons of trust from the growing lily. The lily grows according to a law which is in it, and holds it; the man grows according to an ideal which is above him. Man inherits a nature, but forms a character. That potential memory must be strengthened by use; that potential imagination must be chastened; that judgment must be tested; that conscience must be quickened and clarified; that will, energized by steadfast pursuit of ideals. The lily grows according to its inheritance and according to its environment; but let not man say that he is bound by the superincumbent weight of environment and heredity, so that he cannot rise, and is tortured, as the lily is not, by the Prometheus vulture of remorse because of duty unfulfilled yet impossible. There is no such thing. Power is the measure of obligation. If you should, then you can.

In this forming of the world of self and the world of things according to ideals, man does not withdraw from the world of his fellows, and in the solitude have a Sabbath. Sabbath in its essential nature, is rational activity, never quiescence. Each man, being in a world of rational spirits, becomes a co-laborer with them in transforming the world of things, which task is not mine nor thine, but ours, and his own forming of self becomes attainable only through co-working with his fellow persons as well as through communion with the Supreme Being. This co-working results not only in the realizing of the individual personality, but also in the actualizing of social organisms, the family, the church, the state,—institutions, in their primary interest, for the enlargement of personality, not for the suppression of it.

III. Yet institutions tend to suppress personality, to destroy freedom, to annul the Sabbath. The individual appears insignificant

in comparison with the multitude of men; he seems impotent in the face of organization, so that he is in peril of surrendering his rational free life to his church, his society, his nation. In the same direction tends the study of nature, so prevalent in the generation passing, the contemplation of laws, which seem to be fate, the observation of phenomena so vast in space, or time. Whoever, in fact, will lead a free, rational life in the world must draw his strength from sources elsewhere.

In other words the Sabbath of man must be a rest in God, and in Him only can rest be found. While God's Sabbath is a rest in Himself, man's Sabbath is a rest in God.

1. There alone can rest for the intellect be found. "Science is possible only because God is scientific." Faith in the veracity of God lies at the foundation of all thinking. Kant, critically examining the human reason, decides that the ultimate postulates of thought are self, the world and God. And the postulate of God is the bond of the other two. In other words we can not think at all, without faith in the veracity of God being implicit in our thought. The judgment that I see the person before me; the judgment that whatever is, is; the judgment that every thing that begins to be has a cause, and whatever other judgment we form, depends at last on belief in the Ground of Being,—just as the geometer cannot begin his demonstration without the postulate that a straight line can be drawn. As all thought carries implied in it from the beginning, faith in God, so all thought finds its end in God. The child and the philosopher alike, whether they start from the gushing of a fount or the waving of a leaf, must think themselves into darkness, unless they are willing in their thought to see God.

2. The affections find their supreme rest only in God. "Our rational nature is so great a good, that there is no good in which we can be happy, saye God." The man of thought cannot find his Sabbath in nature. If he will vegetate; or if he will be a mere collector and arranger of facts, happy enough if he finds, and puts each in their appropriate place, fossils or plants or insects, then he may get along. But if he inquires into causes and ends, if he have largeness of heart, then he will demand not things, but persons as the object of his interest; and not persons as the object of his supreme interest but a supreme

and perfect Person. There is no sadness like that of the strong and naturally devout mind whom study of things and neglect of the study of persons have led to atheism. For him all the glory has gone from hill and vale, all brightness from the heavens, all meaning from life. He feels like Richter in his Dream: "I wandered to the farthest verge of creation, and there I saw a socket where an eye should have been, and I heard the shriek of a fatherless world." Not all, like Romanes who was led into atheism by too exclusive study of nature, come after study of men as persons back to a loving personal God.

3. Rest for the moral nature can be found in God alone. There can be no sure footing for right except in the nature of God, who is the right. This alone gives a standard of character, which is perfect and unchanging; this alone a goal which cannot prove vanity: for the world's highest harmony passes into discord, its greatest pleasures end in satiety, its noblest ambitions prove to be emptiness and a striving after the wind. But morality is more than freedom. It is also love, and God is both. He is not only the sun which illuminates, but He is also the sun which gives life and warmth and growth. Faith in that love which has no future or past tense, but like God forever *is*, faith realized in each spirit, a light, enlightening every man that comes into the world, faith such as this makes man, whatever his lot or experience, to be a partaker in God's eternal and ever blessed Sabbath.

This, however, contains no hope for him who is morally out of harmony with God and who, consequently, can have no Sabbath, no rest in God. All the prophets, both the Hebrew and those of the nations, concur in declaring that there is no peace to the wicked. Only the Messianic prophets clearly declare that the wicked may forsake his way, and turn to a merciful God and live. This is the clearest revelation of personality, and so that which is most obnoxious to the devotees of natural law. The Christian idea of redemption stands opposed by its very genius to all deterministic conceptions of history. It opposes also unalterably the idea that man exists for his works or for institutions. It maintains fundamentally that man as a person exists for a personal God, and for persons, himself among the others. The Sabbath was made for man. God, the merciful Person, thus grounds, through redemption, the Christian Sabbath; as through creation,

in which He did not lose or forget Himself, He grounded the fundamental Sabbath, while as institutions He has merged both in one.

It is to this Sabbath rest in God that the institutional Sabbath ministers. One day in seven is set apart from the other days for the strengthening of personality, for the attaching by stronger bonds the finite spirit to the eternal Spirit. There is the danger perpetually that the personal spirit, the man, immersed in toil, devoted to the mastery of things, may lose himself in things. The day is given that in it he may obtain fresh moral strength, may be imbued with the imperishable and the divine. The day is given that the personal spirit in his enjoyment of the sensuous, the delights of sight, hearing, taste, may not passively surrender himself to enjoyment and become sensuous, or perhaps sensual, in his life, but may hold fast to his Creator, not forgetting that he is gifted with eternal destinies, as the world of things and as human institutions are not. The one day's rest in seven is thus grounded in the eternal Sabbath. It is only an interlude of deeper spiritual significance, the theme giving living unity to the whole harmony, which in its development is to become the conscious, joyous, and endless communion of personal spirits with the personal and only God and with each other, the eternal Sabbath of heaven.

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COMMEMORATIVE ADDRESS

THE REAL SOURCE of a river is to be sought not in some Itasca lake, but in ten thousand springs from ten thousand hillsides whence is gathered through myriad affluents the great current that bears on its bosom the commerce of states and nations. So in tracing the history of such an institution as this, we cannot say that in the thought or purpose of this one or of that it was born, nor in what place. All the drops coming from the clouds, gathered from whencesoever they may, form the river; so wherever the fundamental ideas and motives of Christian liberal education are found, there is found the origin of this institution. Nor can any one say whether this person had more or that one less in the founding of it. Whose gift was largest, a glance at the treasurer's books will disclose; whose sacrifice was the greatest, whose service most consecrated is not to be discovered; whose was the effectual prayer which availed is known only to Him who answered it. We will, therefore, not concern ourselves today with details of deeds or eulogies of persons. Outward deeds are but the husks of history; history itself consists in ideas and spiritual potencies.

History is consequently concerned only with man and with human institutions. Man alone in this world is a free cause. He alone forecasts the years and builds intelligently for the future. He alone acts according to ideas. His institutions are the embodiment of his ideas. A history of an institution will consequently be an exposition of the fundamental conceptions embodied in it, and will set forth in what way and to what extent the ideas have been realized, in the light of these ideas forecasting the future. For all history is prophecy and is valuable chiefly for that reason.

There are, as I can conceive, embodied in this Bucknell University, the fiftieth year of whose legal existence we celebrate, three fundamental conceptions.

This school is consecrated to *liberal* education. It regards man as formed for freedom and educates him into freedom. Man is

not the slave of nature, but is born for dominion over nature. He is not even the servant of nature, but is the servant of God alone. He is consequently not to be used as a means, as an instrument, nor to be treated as a thing. He is of more worth than the world of things. This regard for the worth of man, irrespective of race, nationality, sex or condition—a regard which lies at the basis of liberal education—is of Christian origin. If we would find its source, we must traverse the ages back to Bethlehem. We will have to listen to the words of John, fittingly called the Divine: The Word—who was with God and was God—became flesh and dwelt among us. In this fact is the germ of all education of man as man. It stamps man as of unmeasured worth. The man is not merely more than nature, he is also more than institutions. We do not educate for the state as an end, nor for the church. We would not morally or mentally emasculate the man that the church might be served, or even saved. The church is for man, not man for the church.

The man is also more than his class or his vocation. As promoters of liberal education, we do not inquire what the man's position is or is to be. Liberal education is distinguished from caste education. The Hindoos educate for the caste. Each man's place is determined by his birth. His education, his morality, his vocation are thereby predetermined. The treasures of thought are not common property, but are the possession of the higher caste alone. If a member of the lowest caste should hear the Vedas read, he must have molten lead poured into his ears. Caste education has its spring in the requirement that each one shall perfect himself in the labor allotted to him. An attempt is made in our day to establish caste education in the West. Herbert Spencer lends the weight of his name and the persuasiveness of his eloquence to diffusing the idea. Many advocate it without having penetrated the meaning of the movement. Prepare a man from his birth for his future calling, is the cry. But to do so, the man's calling must be chosen for him. On the other hand Christian education, regarding the man as more than his calling, breaks down caste by annihilating its principle. Educate the man. Develop his powers. Enlarge his personality. Later he may choose his vocation and train himself for it, and he will be all the better minister, or lawyer, or mechanic, or farmer, for having first developed as a man.

How much would have been lost to America if the caste system of education had prevailed, and Franklin and Hamilton and Lincoln and Moody had followed the calling into which they were born.

But while Christian education favors and regards as indispensable the training of the mind to insight into principles and power of independent thought, it lays chief stress on the moral and religious element. The former element is a sword only, keen and tempered; but it is no less important that the sword be rightly used than that it be well-tempered and keen. Character is of more importance than knowledge and must be made first in education. The great Lawgiver as he sat on Mount Hattin declared that in the kingdom which is to rule the earth character is first. He pronounced as of that kingdom and, therefore, blessed, those who are meek, merciful and pure. In so doing he not only re-enacted the law given on Sinai, but revealed a still older code, built into the constitution of the human soul as it came from the hand of God in whose image it was created. Hence, the law of the creation, of Sinai, and of Hattin is as old and enduring as God Himself.

Christ not only taught the law and lived it, but was it. Therefore Christian education has a definition of character in the character of Christ, whom it sets forth as the ideal of manhood into which the man is to be transformed. To the idea that character is more than skill, philosophy also is coming. The social mechanism, says Herbert Spencer, rests almost wholly upon character. The world of worths, according to Lotze, is the key to the world of forms. In other words, the foundation of the universe is laid in righteousness, and character is its goal. Now it is for character that a Christian College exists. To be sure, there must be training of the intellect. In resources for attaining this end, the Christian College should stand in the first rank. That a college exists for character is no excuse for poor buildings, scant libraries, insufficient apparatus, meagre courses and obsolete methods. To attain such a high result these should be of the best. In saying that character is the highest, we do not imply that intellectual insight is low. If we can have but one, we will choose character; but they are not incompatible. We can have both, and the Christian College should keep both steadily in view. Technical or special skill, however, belongs to the professional or technical school, and for that

the technical school exists. The college training precedes technical training both in time and importance.

The Christian education does not make the perfection of the individual its sole aim. It trains men for *service*. It is essentially missionary, apostolic. When Jesus, after the night of prayer, called to Him the twelve, He named them apostles. Thus He broke with Judaism, both in organization and in spirit, beginning the distinctively Christian dispensation and with it everything fundamentally Christian, including Christian education. The Jewish spirit was exclusive; the Christian, missionary. The Greek valued not individuals but the individual, the wealthy, the well-born. For all others,—the defective, the poor, the slave, the artisan, the trader, the woman,—there was no place in the Greek idea of education. The Christian spirit, on the other hand, is missionary. Go ye into all the world, and go teaching all nations. The Christian education is thus essentially apostolic. Each college is a missionary center. It is conducted as a benevolence. Its buildings are erected by gifts from generous Christian givers. It needs endowments and receives them from the same source. Sometimes its professors are its sole endowment. In the early history of Washington College, men of such moral and intellectual eminence that they could educate and hold the life-long respect of men like Blaine and Bristow served at a salary of four hundred dollars a year. The same spirit prevailed at Providence, at New Haven, at Hamilton, at Lewisburg. The missionary spirit of the professors pervaded the whole school. Men become heroic in the presence of such devotion. This is a chief reason why the men of the early days were so deeply imbued with the missionary spirit. Hence they went out and stimulated others to seek liberal culture, and the whole region round about became fructified. Each college created its own environment. It was not a question whether this institution or some other should educate those who came here. If this institution had not been founded, three-fourths of those who have been educated here would have received no liberal education whatever. All the power which has gone forth from this center for the uplifting of society, for the healing of the nations would have been wanting to the world.

A liberal education is called Christian not only because of the value it puts upon human worth and because of its missionary

character, but also because of the principle and *goal* of its activity. Christian education finds its principle and goal in Christ. It recognizes the need of more than science and philosophy for the perfecting of character. It takes its watchword from the discourse with Nicodemus. While the work of the Christian college is education, its starting point is regeneration. After this, it aims to form the men according to the type of Christ. This type, however, is broad enough and high enough and deep enough to include every excellence possible to man. No doubt a chief purpose of liberal education from the intellectual point of view is training the mind for insight into principles, thus laying the foundation for further progress. Only in this way can the mind realize its freedom, and gain over nature and self the mastery for which it is designed.

To rational inquiry in every sphere of thought, however, Christian education should be the last to interpose a barrier. Ecclesiastical authority has too often said, "Thus far, no farther." But a hierarchy is not the church, and ecclesiasticism is not Christianity. Nowhere should the fundamental questions of philosophy and life be discussed with more freedom than in the Christian school. There, if anywhere, should all questions be reverently thought through to the finish. No thinking will go beyond God. No true thinking will turn aside from God, nor will fundamental thinking stop short of Him.

The purpose of Christian education is not deep thinking and high imagining alone; it is also and chiefly moral worth. Moral worth for the Christian finds its definition and example in Christ. The Christian education, therefore, makes its goal the transformation of the renewed man into the image of Christ. It includes the just and harmonious development of the whole of man's complex nature. This nature each man, according to the Christian idea, has received as a trust to be developed according to the will of the Giver. According to the same idea, the Christian school, its Trustees and Faculty, receive the youth, each of them of immeasurable worth and with an immortal destiny, as a solemn trust, the most solemn that man can take upon himself, to lead them into all fullness and completeness and pureness of manhood in the Son of Man. In accomplishing this high task, the Christian education must look to a Power above itself.

Education takes a second place in the work of human development. It does not claim for itself the first. The first is given to the gospel of regeneration. This beginning in the man of a life from above is indispensable to the right development of man not only ethically but also intellectually. Until the keystone is placed the whole arch must rest on frail timbers. Not in vain was it said, Blessed are the pure in heart for they shall see God. Not only is purity of heart necessary to seeing God, but also to discerning God's ways, to the knowing of self and of the world. So it stands true for the stars above and for the earth beneath, for the movements of nations and the unresting soul of man, for the world which God has made and for God who made the world, that it is the Spirit sent forth from Him which guides in all the truth.

The most complete realization of the foundation ideas of an institution must still be imperfect. Yet as I meditate upon those ideas I cannot but feel that the exposition of them is an exhibition of the life of this institution. From the beginning it has stood for liberal education. It has been conducted as a benevolent, missionary enterprise. Men have been educated here to work for others. It has found the principle and inspiration of its life in Christ.

In the founding of such an institution, there are two principal factors to be considered—to which may be added the outworking of the institution upon the world.

1. The external factor includes all those agencies which work upon the institution from without. Primary among these is the religious denomination with which it is connected, and which is responsible for its character and growth. The religious denominations in America have been pioneers in education, especially in the higher education. The Baptists in the early history of the country were few in number. In 1784 there were only 471 churches and 35,000 members in the United States. The first Baptist church in Pennsylvania was organized in 1684. The Baptists of the Philadelphia association opened an academy in 1756 at Hopewell, New Jersey. Reverend Morgan Edwards, pastor of the first Baptist church, Philadelphia, projected a college which was finally located at Providence, Rhode Island, and is now Brown University. In its charter is this noteworthy provision

which has formed the keynote in all Baptist institutions:—"Unto this liberal and catholic institution shall never be admitted any religious tests. But on the contrary all members hereof shall forever enjoy full, free, absolute and uninterrupted liberty of conscience. Sectarian differences shall not make any part of the public and classical instruction." This was in 1764. In 1818 Doctor William Staughton and Professor Irah Chase organized a Theological class in Philadelphia. This was removed to Washington city, and in 1821 appeared as *Columbian University. In 1832, the Northumberland Baptist Association proposed a "Manual Labor Academy," which was waived in favor of the institution at Haddington. When this failed, the Northumberland association in 1845 renewed the effort, and began the enterprise which has resulted in the Bucknell University.

Bucknell though coming later than Madison and Columbian Universities is a result of the same intellectual and moral uprising which characterized this century:— an uprising which has shown itself in the Home and Foreign Missionary movement; in the development of Sunday schools; and later of the Young Men's Christian Association and young peoples' societies within the church; in the temperance reform; in the interest in the slave; in the establishment of systems for the education of all the people by the state,—a movement which is transforming the world and has a distinctively religious basis. The colleges for the Christian education of the young rest upon the same foundation. There was a wide-spread feeling among the Baptists of Pennsylvania and New Jersey that they should do their part in this work. If it was regarded as a burden, they should not shrink from bearing their part; if it was a privilege, they should claim a portion; if it was a means of influence, they should have their share.

The Baptists of Pennsylvania, New Jersey and Delaware formed the potential basis of the institution. That the potential was changed into the actual was due largely to Rev. William Shadrach. He had been pastor in Pittsburgh and was in 1847 pastor in Philadelphia. He had the confidence, as few other men, of the denomination throughout the state. Rev. Eugenio Kincaid and he traversed the state visiting nearly all the churches, and the homes of many of the people. Four

* Later George Washington University.

thousand four hundred and eighty-four different persons subscribed to the first hundred thousand dollars. The work done by Doctor Shadrach and Doctor Kincaid has been of incalculable value to the institution. The bonds between the school and the hearts of the people of the two commonwealths forged by these men have never been broken. This is the real foundation of the institution, broad, deep, and enduring. This has given it prosperity and power, this guarantees its perpetuity. The vital connection between the college and the homes of the commonwealths has been maintained. Young men and young women have come from these homes and have brought with them the hearts of the parents; they have returned and have carried Bucknell back with them in their hearts; they have founded homes of their own and made the name of their Alma Mater familiar within their walls as a household word. Thus a school creates its own environment; its constituency enlarges with the years; the interest broadens, until, grounded in the hearts of its denominational constituency, and in the hearts of its sons and daughters, it attains to an almost indestructible life.

Nor is it a matter of small consequence to the school that the people of the neighborhood are friendly. The people of Lewisburg contributed over twelve thousand dollars towards the first hundred thousand dollars for endowment. Soon after, one hundred and fifty five of them (so general was the interest) contributed \$14,340 to the building fund of thirty thousand dollars. In every subsequent effort they have borne their part. It is of consequence both to the town and the school that this good feeling continue. The prosperity of the one is the prosperity of the other. This is true not only in the material, but also in spiritual sense. There is a constant interaction between the school and the town which if the influence be of the right kind cannot but prove beneficial to all.

The Board of Trustees is the more immediate organ of the denomination and of the public in the administration of the university. The Trustees have the management of the funds and care of the property; they appoint and remove members of the faculty; in them is vested the function of legislation. Upon them depends, therefore, in great measure the welfare of the institution. It is cause for thankfulness that in the boards of our university have sat men of unques-

tionable integrity, of commanding ability, such as to draw to the institution the confidence of the public. Nearly every man of financial strength in the denomination in the two states has been connected with Bucknell University as contributor or trustee.

2. The Board of Trustees forms the connecting link between the external and internal factors. While the external factors make the school, the teachers and students are the school. It is no unimportant fact for the Bucknell University that so large a proportion of its students come from Christian homes. The present year fifty-eight came from the homes of Christian ministers. Young people coming from the atmosphere of the Christian home, of the Sunday school and the church have a consecration and a conscientiousness not found in others less favorably nurtured. Most of the students are, or become while here, professing Christians. These young men, for whatever vocation preparing, give tone and character to the whole school. They maintain prayer meetings, they support the Young Men's Christian Associations, they become pupils and teachers in the Sunday schools, they engage in various kinds of religious work in the neighboring towns, they labor personally with fellow students.

This is the history in brief of the school from the foundation. It is a record of continuous work, year in year out, for fifty years. As a consequence the great majority of those who have come here without a personal faith in Christ have been led to accept Him as Saviour and Lord. The present year fully nine-tenths of the students are professing Christians.

This evangelistic spirit and work reinforces powerfully the intellectual life of the students. To this it is due in great part that the students of Bucknell University have been distinguished for hard work. When a man puts his conscience into his work, especially when he regards life as a Divine vocation, he will not do his work with eye service as a pleaser of men, but with singleness of heart as unto God. Another capital reason for this spirit of work is that most of our students are from families of moderate means. Their future is not made for them; they must make it for themselves. Such men are the coming leaders of the world. To induce such men to enter its classes, our oldest American University expends annually \$75,000 to \$80,000. Since it has adopted that policy, its graduates are again

taking the lead in every vocation. The faithful hardworking student at Bucknell is not regarded as an oddity, as is the case in some colleges, for work here has always been regarded as honorable and the worker has not been despised. This is as true to-day in Bucknell as it has ever been. An examination of the records shows that the percentage of hardworking students is as great as at any time in the history of the institution. The introduction of electives has also quickened the mental life of the institution, and broadened greatly the student's concept of the field of knowledge. I dwell thus upon the character of the students who come here, and the spirit which prevails, because of their supreme importance as educational factors. The students educate and form one another.

The other chief element in the life of the school is the men who teach. Education is not the acquisition of knowledge. Teaching is not the professor's chief function. He ought to be an educator, and education is dynamical. The professor educates by what he is, by what he is as a student and scholar, still more by what he is as a man. His mental force, his power of will, his self-command, his social tact, above all his warm sympathy are much more potent in education, and much more valuable, than learning and intellectual acumen. It is in the character of the professors that the Christian school should be pre-eminent. It is a mooted question what part of the curriculum should be given to religious instruction. What place shall the Bible have? Many think that if there could be daily recitations in the Bible in all the classes the school would be preeminently Christian. I do not disparage Bible study in the college; on the contrary, I favor it. Yet you might have the Bible given as prominent a place as the most ardent advocate of such teaching would ask, and the school be atheistic. The only place in the Christian school that the Christian religion can have so that Christ will be first and last and all, is in the heart of every teacher and student. Then every subject studied and taught will be Christian. When Professor Bliss teaches Demosthenes and Plato, it is Christian oratory and philosophy that is taught, because of the manifestation of Christ in every word, tone and act of the teacher; when Professor Grier teaches Latin, it becomes Christian Latin; when Professor Tustin teaches Science, it becomes Christian Science; when Professors Smith and Lowry teach Literature, it becomes

Christian Literature; when Professors Taylor and James teach Mathematics, it becomes Christian Mathematics; when Presidents Malcom and Loomis teach Philosophy, it becomes Christian Philosophy. Of course in emphasizing character, we do not undervalue scholarship. We must have both. And when we speak of character, we do not mean innocence or harmlessness. The last place for a merely harmless man is in the college. The college needs the man of positive righteousness, robust in faith, energetic in action, stimulating in thought. Such men in our schools of learning become of priceless value to the students and through them to the world.

For we are not to conceive of the Bucknell University as limited to this town. The school must have its center somewhere, and in the course of events this school is centered here. But it is not thus limited in its scope. Each man who goes out from its halls becomes a center of influence, becomes himself a teacher. So we may regard the Faculty of Bucknell University as encircling the world. There is no vision so keen that it could from any coign of vantage, however high, perceive the whole of the work this University is now doing. Look to the east and north through New Jersey and Maine; look southward through Virginia and the Carolinas and Florida; survey Tennessee and the Gulf states; glance over the great north central states from Kentucky to Michigan; traverse the great plains and plateaus of the west to California and Alaska; look northward through the British Provinces, southward through Cuba and Mexico, and the Republics of Central and South America, and there is no state, no territory, no province, scarcely a republic, in which during these fifty years an impulse from this institution has not been felt through the presence of some one of her sons or daughters. If this were all, it would be much. But you may spread out the globe like a map and note its islands and empires; look at its Japan, and China, and Central and Farther India, and Australia and Africa, and the islands of the sea, and not one of these is a stranger to the influence which has gone out from this institution. Her line has gone out through all the earth, and her words to the end of the world.

Or looked at from another point of view; her voice has been heard through her sons in both houses of Congress, in the legislatures of many of the states; on the judges' bench; in the pulpit, at the bar;

by the bedside of the sick; in a thousand homes, cheering, comforting helping, pointing the way of life. This is but the beginning; only fifty years. This is but a span in the life of a college. Princeton this year celebrates its one hundred and fiftieth anniversary, and is only a child yet; Harvard but recently commemorated her quarter of a thousand years; but Oxford which still flourishes in perennial youth has on her campus ten centuries chronicled in stone. In building upon the foundation laid here, we are not building for a decade or a century but for a thousand years. Surely in view of results so far reaching, of potencies so mighty, of outgoings so beneficent, we may well say that no privilege can be accorded to man greater than the privilege of having part in founding and carrying forward such an institution as this.

The perpetuity of an institution depends upon its fundamental ideas and its faithfulness to them. If the ideas for which it stands are of high and perpetual significance, and it is faithful to them, it will endure. Education will be a chief concern of man, as long as the race continues. The child comes into the world ignorant and unformed, and must be instructed and formed. Capacity for education, general and special, is transmissible. The race will become more and more educable, but will never get beyond the need of education. The state is doing more year by year for education. This it does for three reasons: the political, because the intelligent are the best citizens; the industrial, because the ignorant artisan cannot compete in the world's market with the educated; the military, because bayonets which think will prevail. Sadowa and Sedan convinced Europe that an illiterate soldiery cannot face in the field an intelligent soldiery. So France, Italy and England adopted in 1870 systems of national education.

These reasons, however, do not give liberal education. Liberal education is education into inner freedom to which the outer must in the end conform, and there can be no education into freedom with the professor's chair chained to the throne of the king or of the caucus. Nor do such reasons lead to universal education; they do not apply to women. Much less do they lead to Christian education. It was not by accident but of inner necessity, not exceptional but universal, that Herod could not tell where the Christ

should be born. It is not the function of the state to answer that question. Yet man's religious nature is the highest in him. For the state, also, religion is more important than supremacy in wealth or arms. The state reposes upon the ethical and the ethical rests upon the religious. The conservation and strengthening of the ultimate foundation depends upon the church and the Christian school. As a matter of fact, ethics is either not taught at all in the state colleges, or is treated historically, or is taught as pagan. Christian ethics has no place in them. There will remain this great field for the Christian school to cultivate. If the school fills the place with fidelity, it will endure. Money will be forthcoming for its endowment; friends will arise for its support. Those whom the institution has formed will in turn be the supporters and formers of the institution. They will take their place with others on the boards of trustees and in the faculties of instruction, and they will influence its life through a thousand channels. There is more danger that an institution may not continue sufficiently plastic and adapt itself to the changing conditions of society and knowledge than that it will depart from its fundamental conceptions.

We may expect then that our Bucknell University, the fruit of so much sacrifice, hallowed by so many prayers, the child of so great faith, the mother of so many loyal sons and loving daughters will continue in its beneficent course through the coming ages, faithful to its great mission, the development of Christian manhood, never forgetful of Him who is the source of spiritual life, the type of morality, the goal of ethics, the risen and reigning Son of God.

JUNE 20, 1897

FREEDOM AND OBEDIENCE

"Ye are my friends," says Christ, "if ye do the things which I command you."—JOHN 15-14.

WE ARE NOT to obey in order that we may become friends. Through grace, we are made friends; through love we serve. This is the two-fold principle of the Kingdom of God.

I. Christianity is then, on one side, a progressive realization of freedom. This is the core of world history. Thus Hegel says that the Oriental knew that *one man* was free, namely the despot; that the Greeks knew that *some men* were free, namely the Greeks, and all the rest by nature slaves; but Christianity regards *all* as free, and it is its aim to develop this consciousness of personality. The substance of world history, then, is a growth in liberty. The same is true for the individual. With him, history consists in the realization of his freedom. Redemption through Christ is a redemption into the free life of personality in God.

The emancipation of the world begins with the emancipation of the individual, and the emancipation of the individual begins in the core of his nature, by the changing of his will, a change not organic, but functional. Behold, says Christ, I am making all things new. This sounds like revolution, but Christ is not a revolutionist. He is a regenerator. The soul of each man must be renewed. Image of God though he be, he needs renewal because his will is perverted, his life estranged from the life of God.

Now freedom is possible because God is personal. God as personal, as having power over Himself, can give a derived reality to His creation. To man He gives the highest derived reality, that of freedom. So we read concerning Him who is both the type and goal of humanity, that He was in the beginning, that He was over against God, and that He was God. While He was with God in inseparable

nearness, He was over against God in His distinct reality and otherness. So when the Word became flesh, He was still over against God, a reality, not a mode or idea. The Word made flesh has the highest reality that this world has seen. But each man as personal and free has reality. So great is the reality given man, so far is he over against God, that he may abjure his real freedom, and become a slave; that he may turn from the centre of his life and become estranged from his own home, God, the home of the soul. He may become a slave, but not a slave of God. For God having made man free, does not let him become less than free in His service. Not only is it possible for man to cast away his freedom in God and become a slave, but as a matter of fact this is the condition of man, whatever may be the cause of it. Man is only potentially free; potentially so, only because God is personal and wills that man should be free.

God is thus the sphere of freedom, and that man may realize freedom, he must be brought into personal relation with God. Until he knows himself cleansed and forgiven, he will not, however, draw near to God, who is a consuming fire. Man will not approach a consuming fire; man will forever be in fear of it, and fear is bondage. The slave is a slave because his life is passed in fear. The first step in emancipation, then, is the removal of fear by removing its cause. The word that comes to the trembling bondman is not that God is love, and therefore he need not fear; but the word is, that he may repent and be forgiven, and be renewed and transformed into the likeness of God, and be lifted up out of the sphere of fear and hate into the sphere of faith and love. It is thus he is brought into relation to the centre of personality and gains strength for free activity.

A man of strong personality, of vigorous thought, calls forth the energies of other men. The soul seems to dilate in the presence of an inspiring personality. All in it that is best blossoms forth, as in the sunlight. Personality illumines, enkindles, invigorates. Herein is a parable of the relation of the personal Creator to the created personality. If God were only blind force, then He, or rather It, would bear man and all things endlessly onward, and man would be none the better morally for the movement; but God is mind, affection, and will. Man both moves and is moved toward a goal, with each step forward gathering moral strength, because it is his step; increasing in light, because

he sees where he is going. I call you not bondmen, says Christ; for the bondman knows not what his lord is doing; but I have called you friends, for all things that I have heard of my Father, I have made known unto you. This is the life of freedom, for which man was made, but which even the best has but imperfectly attained.

Now moral freedom embraces the whole person. The freeman must have an enfranchised *mind* that he may see; he must have emancipated *affections* and *will* that he may freely choose and do. Christ sets the intellect free. Every Christian becomes a free thinker. All things which I heard from my Father, says Christ, I made known unto you. He treats His followers as friends and partners who are entitled to know why. He gives them insight into the fundamental idea of His life, into the law of His kingdom and into the purpose of His death. So, a real Christian education is an education into insight. It calls everything before the bar of reason and makes it give an account of itself. It develops thinking.

The education of despotism, on the other hand, stifles thought. It may develop memory, taste and imagination, but it must keep the judgment in abeyance. Such is the education of the Jesuits, and of the Chinese, the Jesuits of the East. The Jesuits, says Macaulay, seem to have found the point up to which intellectual culture can be pushed without reaching intellectual emancipation. The tendency of this education is to arrest the progress of the human mind and make everything statical. This tendency is not peculiar to the Chinese and Jesuits, but it is an essential characteristic of all despotism, whether civil or ecclesiastical. Such education makes a man a mere tool. "One must allow himself," to quote again from the Jesuits, "to be governed by divine Providence acting through the agency of the superiors of the Order, just as if he were a dead body that could be put into any position whatever, and treated according to one's good pleasure; or as if one were a baton in the hands of an old man who uses it as he pleases." The same anti-Christian principle finds expression in the wish for farm hands who are not educated into thinking, but who will labor mechanically and uncomplainingly from four in the morning until darkness sets in. The desire for workmen who are mere machines; for followers who will blindly accept the leader's guidance; for a society wherein each man will contentedly remain in the lot in

which he was born; for worshippers who will repeat a creed and accept the pleasures of taste as the whole of religion,—this desire is directly contrary to the spirit of Christ, which is an enfranchising spirit, a spirit that leads out into light and liberty.

But Christianity is a religion of a book and it is claimed that intellect is thereby cramped and enthralled. This would be the case if its book were a military order-book; or if it were a book of religious etiquette. The Bible, however, is a revelation, as the world is a revelation, as the course of history is a revelation; and like them must be interpreted by the free spirit of man. Each man by the spirit of Christianity is made responsible to God, and to Him alone, for his religious beliefs. Therefore each man must think out his own interpretation, must construct his own Theology; must not only think, but work out and live his own creed, with such light as he may gain from the course of the world, the course of history, and the written Word. None of these is a fetter to the spirit, but is material to be wrought into form by each spirit. Each man in fact must make his own Bible from the biblical material furnished him.

Nor can any power, civil or ecclesiastical, bind by mere authority those who have been made friends of Christ. The philosopher may rightfully form his own conceptions of the nature and ways of God, and connect part with part in a systematic whole, but he may not rightfully impose his system as a finality either upon his own mind or upon that of others. The ecclesiastical council may rightfully make an exact and logical statement of their interpretation of the revealed word, and it will have its value in many ways. But life is larger than any formula; for while the formulated statement is fixed, life is movement and progress, and so cannot be fettered by a form. Every stated creed becomes history before the council which framed it adjourns, if it were not so before the council assembled. To make systematic, stereotyped formulas binding on men's minds and lives by mere authority is to change the free revelation of God into a military order-book.

Christianity is an emancipation in the sphere of the active powers of the soul. The bondman serving through fear and whose work is therefore labor, is lifted up by Christ into the sphere of love, and his service becomes free. The curse of sin was that it made work toil. In

the sweat of his face man was to eat bread, till his emancipation came. Through the freedom of love, work is no longer toil, but delight; life no longer a drudgery, but a vocation. The friends of Christ, to be sure, work, as he worked, and as the infinite Father works; but they do not work against the grain, or from constraint; they work from love, and so as freemen. The spiritual bondman has fear; he thinks that his master is austere; it is fear that keeps him in bondage. Christ sets men free by revealing the nature of God. God is love. Yet that alone will not free the soul. Men know that God is just. The soul instinctively feels that if it sins, it must die. The terror of that sentence cannot be removed by smooth prophesyings. Christ does not deliver men by using anodynes. He frees from the bondage of fear by abolishing the enmity of the human heart. The man thus becomes at one with God. He receives not the spirit of bondage, but the spirit of sonship. The perfect love casts out servile fear. Emancipation of the affections, the casting out of fear, is necessary even to mental freedom. As long as the soul is in servile fear, it cannot see distinctly. All objects appear discolored by the medium; they are distorted by the torment which servile fear always has. Even in the study of nature, the fear arising from the consciousness of disharmony with the Author of nature will hinder the mind from thinking out its problems clearly and to the finish. Many of the distorted philosophies concerning the world are caused by the unconscious warping of the soul by a sense of guilt. It is eternally true that those who do not choose to retain God in their knowledge are given over to a reprobate mind, not merely to do the things which are not becoming, but also to think and believe the things which are not true.

But not thought, not affection, is the centre of man's nature; it is will that is fundamental in him. Will is character; for character is the form which the will assumes from the totality of its acts. Man is not at all passive, he is essentially active. It is the merit of recent philosophy that it has by independent thinking reached the standpoint revealed in Christianity. Even perception, the seeing of the landscape before the eye, is a creative act. Seeing is a construction. The listener makes the music which he hears. Much more in what we call the higher activities, is man volitional, creative. In his forming of the earth into a home; in the construction of society; in the weaving of the

complex fabric which we call civilization; in the forming of his own character, man is creator. But he is not an independent creator. It is God who gives a derived absoluteness. Man cannot exercise his reason, he cannot find an object for his affection nor a sphere of action for his will, in completeness, except in God who is the ground as well as giver of reason, of love, and of freedom. It is this potential relation to God which stamps man as of unmeasured worth; it is because he is in the image of God, that man is above nature. For though immersed in nature, and to that extent under necessity, man is also super-natural, being personal; able to conceive a goal of his being and strive toward it. Yet he finds himself by transgression fettered within; an evil, when he would do good, is present with him. The chains that bind Prometheus are not mythical, and the vultures at his vitals are not imaginary, but the Deliverer also is real. He for whom the world looked has already come, to deliver from the body of this death. With the power of reigning sin broken, with the affections purified, with the will renewed, man draws near to God as the source of his strength, and goes forward in the freedom of reason and of love, acting not according to an outward or inner necessity of nature as do the plants and animals, but according to an ideal; drawing forth his reality, self-determined, not from what *is*, but from what *ought* to be, from the realm, in other words, of the ideal. Thus upon man himself, God places the solemn responsibility for his own character; into man's own hand, God places man's destiny, and the responsibility cannot be shifted elsewhere. Into the inner core of his nature, no created being can enter, and into it God will not coercively enter.

II. Emancipation is not an end in itself. Man ceases from bondage that he may really serve. Ye are my friends if ye do whatsoever I command you. Freedom does not estrange from the Deliverer. It elevates into a new relation and knits a stronger bond. The freeman of Christ becomes more truly a servant than ever. Nor does emancipation, the complete freedom of the soul which Christ gives, destroy society. Bondage throws society into unstable equilibrium, by reducing man to a bare naked unit. Freedom, by developing man into a unity, promotes the stability of society. Even through his appetites and desires, the natural effect of which is to disintegrate society, the freeman is bound to his fellows by a thousand ties. His

breakfast table stretches forth its tentacles to all lands. But no cords reach from the hut of the slave or savage, to other latitudes and other climes. The slave or savage is almost a stark unit. The developed freeman is a rich and manifold unity which touches others and is touched by others at a thousand points. Liberty does not reduce mankind to atoms, mutually repellent, but it makes each a free ministering member of a social organism. Thus Jesus, who of men was the most free, was also the most obedient to the laws of His individual and social being. Even His personal perfection, it is hinted, was attained by the things which He suffered in the freedom of His love toward God and man.

Nor is Christian freedom arbitrariness. The freeman is not lawless in his thinking, nor in his feelings, nor in his volitions. Otherwise the highest type of rational life should be sought among madmen. Reason is most free when it moves most strictly according to the rational order. It is the disordered or arbitrary mental movement which is fettered. Obedience to law and freedom must co-exist. Neither is possible without the other. Only he who is himself master, only he who realizes his dignity as a freeman, can lovingly and nobly serve. There is always an element of bondage in him whose gift expects a return. When Christ washed His disciples' feet, it was no menial service that was rendered, because it was not a menial who rendered it. It is the spirit of the doer which determines the deed. A man may rule a kingdom or preach the gospel in the spirit of a slave. In fact, if he be a slave in soul, that is the way he will do all his work. But if he be a freeman, enfranchised and ennobled of God, illuminated by the truth and by the Spirit, he may lay upon himself the lowliest duties; for to such an one, no duties can be low.

As real ethical obedience cannot exist apart from freedom, so freedom cannot exist except in rational obedience. Freedom is not a condition of the soul, but a mode of activity. The term freedom could not be applied to a being that was completely statical. Man will act,—such is his nature. If he does not move forward in the sphere of freedom, he will diverge into the realm of bondage. He must choose one or the other. Not to choose one is to choose the other. No one can be free except in obedience to the conditions of freedom. Rational living is possible only by compliance

with the laws of rational life. We are His friends if we do what He commands. Failure to obey is suicide. The wicked, physically, does not live out half his days. The rationally disobedient ceases at once to be free. In the day that he sins he dies. Liberty and law are not two, but one; and around this unity in duality revolves the whole moral world. It is this principle of mind and will which is the bond of society. It is by this that righteousness exalts both the individual and the nation; righteousness, and activity in accordance with the constitutive principles of both individual and social life.

Obedience, however, implies more than law; it also implies authority. Authority is personal and can be exercised only over the free. Freedom is not deduced from authority, though it is established by it. Now the authority that can bind human freedom, is not abstract law, nor man's fundamental constitution, nor anything on a level with man. The authority which is to bind free personalities must strike deeper than the person himself. It cannot be anything conditioned or finite. It can only be supreme wisdom and power in the unity of perfect love. The source of the authority which binds freedom must be above freedom. No idea can be authoritative over me, no principle or law; for however much the law may be above me in many respects, I am superior to the law in this, that it is I who know the law, and that the law does not know me. In order then to bind me in my freedom, there must be more than the law on tables of stone saying, Thou shalt, or Thou shalt not; there must be the person, the I am that I am, who enunciates a law as unchangeable as Himself. In order that the law may commend itself to my conscience, I must know that He who gives the law and assumes the authority has the right to legislate and to rule. I must recognize Him as the Lord *my* God who brought me out of the house of bondage. No authority, whether of state or family, which does not commend itself to the conscience can be real authority. Mere power is not, nor ever can be, authority. At the same time there must be power in authority, and in supreme authority there must be supreme power. Authority must command, not persuade; yet the command must be the expression not of power only, but of personal righteousness and love.

The three elements exist in Christ who calls His disciples into fellowship with Himself, yet lays the commandment upon them; He

is the embodiment of power, He is the incarnation of righteousness, He is the revelation of infinite love.

We speak of Him thus because we regard Him as the God-man, the synthesis of the finite and infinite, the unity of righteousness and mercy, of grace and truth. Being such, all power is given Him in heaven and in earth; being such, He has moral authority over all free beings; being such, He calls all men everywhere into the life of freedom and obedience in love. There arise personalities who have extraordinary intellectual and volitional potency, who exercise a one-sided authority,—an authority which reduces men into the condition of slaves or blind adherents, which will break or banish every man of independent spirit, which will have no captains but only lieutenants in its train. The God-man has this intellectual and volitional potency, but He asks no blind adherents, He seeks no servile followers. He wants friends to whom He may in free self-revelation communicate Himself, making them free with a freedom like His own.

There are men who to great intellectual and volitional potency add moral worth, so that their authority becomes ethical, commending itself to the conscience of men. Upon such a basis rested that extraordinary moral monarchy which a hundred years ago swayed the scattered colonies of this land. Under that mighty and pervasive sway, communities were molded into unity. Christ was not deficient in ethical character. No one was more firm in will, more set in the way of righteousness, more inflexible in duty than He. Whether on earth in bodily presence as He once was, or in spiritual presence as now He is, He was not then nor is He now a proper subject for pity. Not for Him, the majestic incarnation of righteousness and truth; not for Him, before whose eye soldiers and mob alike trembled and fell back; not for Him, before whose presence priest and praetor quailed;—not for Him, but for themselves and their children, should the daughters of all Jerusalem weep. While He is thus the incarnate holiness, He is also the incarnate love and compassion. If Christ were only power and righteousness, still He ought of right to reign, and men should in their freedom choose Him as the center of their life and goal of their activity. But there is an added element of character, not the least, when He, whose right it is to rule and who commends Himself and His rule to our conscience, commanding our supreme rever-

ence, is also one who because He is love and compassion satisfies the deepest yearnings of the heart.

Such then is He who invites us into the circle of His friends; such is He who makes us partakers of His character; such is He who makes us co-workers in His mission; such is He who will make us sharers of His throne. He does not subdue us into slaves; He does not reduce us to beggars; He enriches with all spiritual riches; He makes us freemen; He calls us friends; He lays down His life for His friends. He gives His final and all-including commandment, a commandment which is the bond of all society, the spur to all noble achievement, namely this, That we love one another, as He has loved us.

JUNE 19, 1898

THE PERPETUAL PRESENCE

"Lo, I am with you alway, even unto the end of the world."

—MATTHEW 28:20.

THE great commission had been given, "Go ye therefore and make disciples of all the nations." It had been prefaced by the statement of Him who sent them that all power had been given to Him, in heaven and on earth. It was followed by the promise that He would be with them all the days, even to the consummation of the age. There is then to be a consummation of the age, a rounding out, a completion for the world. The world is not drifting aimlessly, but is moving toward a goal. It is not self-moved. There is a Power which is in all things and events, and in which all things and all events, including man and human history, consist.

Both the Alpha and the Omega of the movement is Christ. It is the high purpose of God to sum up all things in Christ, the things in the heavens and the things upon the earth. Otherwise expressed, the goal of Creation is character. The world of worths, not the world of forms, is fundamental. Deeper than the question how things came to be as they are, is the question for what worthy ends do they exist. There can be no question as to the power displayed in the heavenly hosts, or as to the skill in the multiplied organism with which air and ocean swarm. But is it only a display? If it is only a display, is it all worth the effort? Now so far as this world of which we form a part is concerned, the goal for the individual is character, the stature of manhood in Christ. Indeed, the greatest of modern philosophers has declared that nothing can be conceived in this world nor indeed out of it, that can be called unconditionally good, a good will excepted. The goal for society is the Kingdom of God, the reign of the law of love in the hearts of all men. This is the consummation which Christ had in view when He sent forth the eleven to disciple all the nations; this, when He promised to be with them all the days until the end should be reached. The world is growing better. Though a

large part of it, whole continents, seems not yet to have started; though great civilizations have risen only to break down; though among individuals there is none found who is perfect; yet we have faith that the world is grounded in righteousness, still we look hopefully for the coming day, still we labor for the end which, though it may be far off, is nevertheless sure. The perpetual presence of the God-man is the guarantee for the consummation of the age.

1. There is a process of elimination continually going on. Sin is suicide. Intellectually the sinful soul becomes the blind soul. The immediate cause of the fall of Napoleon may have been the Russian snows, or English pertinacity, but back of it all was the blindness of soul that came upon him through his moral callousness and egoism,—that which heathenism discerned when it declared that whom the gods would destroy they first make mad. Not only does God give over those who do not approve of having Him in their knowledge to a reprobate mind, to do those things which are not fitting, but to blindness of heart to believe those things which are not true. It is merely a summary of history to say that individuals or nations which will not believe in God, who is the truth, are given over to believe a lie and fall into perdition. Consequently their best laid plans, their most subtle schemes, as they leave out of view the religious and moral element,—the most important factor in human affairs,—either perish altogether, or are made mysteriously to subserve the end which they aimed to destroy. Those who will not become the friends and co-workers with God are made the pack-horses of his purpose.

The man who sins and persists in sinning against his physical nature, must die. The wicked do not live out half their days. There are few aged criminals. They perish early. Non-moralized people do not live to a great age. The North American Indians die on an average in their twentieth year. The whites of Washington City, for instance, live to an average of fifty years. That is about the average of people as nearly Christianized as Americans. Godliness has the promise of the life which now is as well as that which is to come. Society is continually rotting away at the bottom and the top because the top as well as the bottom of society refuses morality. Few can stand prosperity. Of the present ducal families of Britain, only one antedates the discovery of America, and only two others extend back two and a

quarter centuries. The same holds true of nations. If a people will shut out the light, if they will cultivate impenetrable pride, if they will forbid the education of the people, if they will put a stigma upon manual labor, no matter if the fairest part of Europe be their home, no matter if three-fourths of a continent be their possession, sentence of death is passed upon them. If they persist, they must yield up their possessions one by one; they will become bankrupt in money as they have become bankrupt in character; they will become feeble in numbers, as they have become weak in morality, until, unless saved by the voice of some reformer, or by revolution, they will have to yield their place to some other nation which will bring forth the fruits of righteousness. "It does seem," said a publicist recently, "that God is offering to the nations the Bible or extinction."

True this elimination is unspeakably sad. There is no more pitiful sight in the world than a ruined man, a ruined people. That God had no pleasure in it He affirms with the solemnity of an oath; and there is no more imperative duty laid upon us than to induce men to right choices. But facts are as they are and shutting our eyes does not change them, nor would we have it otherwise. If the immoral should be the clearsighted, and the moral should be blinded, if the criminal classes should live on an average to fifty years, and the industrious, the honest, the moral should perish on an average at the age of twenty years, the whole fabric of our citizenship would soon be crushed under the weight. That this elimination is going on, is a factor of no slight significance in the advancement of mankind toward the goal, the consummation of the age.

The purpose of morality, however, is not negative, but positive; not elimination, but growth. Man is, in his origin, religious, moral, social. He was formed in the image of God. Virtue is superior to vice in every way. Truth is greater than falsehood. Man is made for truth. He believes naturally, he accepts the statements of his fellows spontaneously. It requires an effort to disbelieve. It requires an effort also to misrepresent. A lie is the intention to deceive, and this intention is volitional. The short-lived success of the liar is due not to falsehood but to truth. If all men were liars, as the psalmist hastily said, then the liar and his lie would be totally a

failure. It is because men are generally truthful and trustful that the falsehood achieves any success. The social fabric as well as the individual spirit is grounded in truth and justice. Most of our knowledge, all of the past and most of the present, rests on the veracity of our fellow men. Accumulation of knowledge, and society, would be impossible without truthfulness. Society is knit together by virtue. Even societies of criminals cohere by their virtues, not by their vices. They must be faithful and just toward each other or their society will dissolve. There is no kingdom of evil. Deeper than any social compact is the social nature of man himself, and this nature is grounded in truth and righteousness. Power, even military power, rests on faith. You must have faith in the man on your right and the man on your left, or it would be folly for you to stay for the fight. The regiment will not hold its place, unless it have faith in the regiment upon its right, and upon its left flank, and faith in the colonel and faith in the general. The strength of an army does not depend upon its members, or its Gatling or Maxim guns, or its rapid fire artillery, but upon the character of the men in it, upon faith and righteousness. The children of Ephraim, being armed and carrying bows, turned back in the day of battle. They had not set their heart aright, and their spirit was not steadfast with God. Many an Ephraim before and since has done the same thing, and for a like reason.

Financial strength rests on morality. When faith is gone, accumulation ceases; when confidence wanes, commerce withers. In fine, from whatever point of view we regard man or human society, we shall find that God-likeness is life, that alienation from God is death. These laws of man's individual and social life are only modes of procedure of the Divine Agent himself, and are a declaration of His purpose and will. It is He Himself who is present in the realms of knowing, feeling and doing; Himself who is present in all spheres of society and, by elimination of evil and the strengthening of good, hastens the world onward toward the goal.

God is present all the days in His providence, which is not chiefly a foreseeing, but a seeing for. He is not the absentee God of the deist, nor a general presence and power; but the ever present and loving helper, father and friend to whom the Christian prays, and in whom the Christian trusts. God's presence with the nation is Paul's philoso-

phy of history. He made of one blood all nations of men for to dwell on all the face of the earth, having determined them appointed seasons, and the bounds of their habitation. We sometimes think, when we read of the apparently trivial circumstances that seem to turn the course of a battle or a history, that the fate of a nation hangs upon a hair. Apparently the chance shot of an archer at Senlac gave England to the Normans; the flight of a flock of pigeons south-westward left North America for the Anglo-Saxons; a few days of rain more or less defeated Napoleon at Waterloo. But there is no chance. Neither the destroying of an individual nor of a nation depends upon a hair. There is not only a purpose incessantly running through the ages, but there is a perpetual presence of a personal God in history,—a God who not only sees that His all-comprehending plan is coming to fulfillment, but fulfills His plan by His love, wisdom and power. "It is not in man, that walketh, to direct his steps;" nor in a nation. France, at the treaty of peace in 1783, tried to confine the American Union to the territory east of the Allegheny Mountains. But God it seems had other thoughts for the rising republic. The most important consequence of the Battle of the Nile was the transfer of Louisiana to the United States, though Nelson would have been far from fighting to secure that end. In times of national crisis, the hearts of nations and rulers turn toward God. It is felt that there is needed a wisdom higher than human wisdom to guide, a hand stronger than human to control. This is illustrated in our own history by the examples of Washington in the Revolution, and Lincoln in the war for the Union; and at the present time, when the first volume of war history seems to have been suddenly closed and a new one opened before our very eyes,—not by our own hands. The earnest prayer for help and guidance in the life of the individual, of the church, of the state and of the world will not be unanswered. Lo, He is with us all the days, even until the consummation of the age.

But deeper than national and racial movements and the human ground of them is the change which God works in the human soul. God never lets go of the human conscience. There is a light which lightens every man that comes into the world. There has not been found a tribe so low that no one in it had an idea of a being superior to himself, inaccessible to his services, a rewarder of his good and a

punisher of his evil. There has not been found a tribe which had no idea of a world to come, a hope extending beyond the horizon of this life. Religion is an element of man's nature, and perhaps the most potent element. What principle, if it oppose, is religion not able to overcome? Love of life, love of kindred, all are swept down before it. It has been the fulcrum upon which kings and conquerors have rested their levers and moved the world. By appealing to the religious instinct, Mohammed and his successors armed the Saracens with the energy of a moral cyclone sweeping eastward to India, southward to the Sahara, westward to the Pyrennees, bearing down all opposition till Charles Martel stayed its course at the borders of France. By appealing to the religious principle, Peter the Hermit lifted Europe from its base and hurled it upon Asia. The perversion of this mighty force has been and is now the source of most of the ills that afflict mankind; the right adjustment of the religious nature to its Author and End is salvation for the individual.

The hope of the world is not in the diffusion of letters or in the increase of intelligence, not in the multiplication of wealth nor the development of military strength. These may be useful or baneful. Baneful they will be unless clarified, inspired and guided by the Spirit of God. The hope of the world is yet, as it has been in the past, in the manger of Bethlehem, and the empty tomb of Joseph. When He who is the Head or Leader sums up the resources for the progress of mankind, He places it not in wealth or numbers, but in the Spirit. "Not by might nor by power, but by my Spirit," saith the Lord of Hosts. The keyword of history is not revolution but regeneration. The symbol of its process is not in the volcanic energy that rocks and tumbles mountains, but in the seed which grows up, we know not how, first the blade, then the ear, then the full corn in the ear. Yet there is more force exerted in the grass that clothes the earth each spring-time than in all the hurricanes that have swept the earth from the beginning; more power in the rain falling yearly on hill and valley, than in Niagara in all her generations. The farmer who casting seed into the ground learns in his heart the lesson of the sower who went forth to sow; the woman who at her daily work translates into her life the parable of the leaven hid in three measures of meal; the merchant who obtains the pearl of great price, giving up all that he may obtain it; the car-

penter, who at his bench learns the life of Him who wrought at Nazareth;—through His silent, but mighty working in the hearts of these, God's perpetual presence is known, and through them is the world hastening to its consummation. The power of Pentecost is not spent; the resources of Omnipotence are not exhausted. He will come, not as a mighty rushing wind or in cleaving tongues of flame, but in silence and might, as He came when He summoned Whitefield from the taproom of an inn, as He called Carey from a cobbler's bench, as He summoned Newton from the deck of a slaver, sending them to sing and to preach that the Kingdom of God is at hand. He will continue to come down from college mission bands, from cross-road Sunday schools, and from city congregations. He will summon forth leaders of his host, captains of fifties, of hundreds, and of thousands, and will endow them with might so that the feeble shall be as David and David as the Angel of God. It will be by the perpetual presence and in-working of the Holy Spirit in the hearts of little children in Sunday schools, and in the hearts of men and women in lowly station and in high, that the goal will be reached. Not military force, necessary as it may sometimes be, but the convicting and regenerating power of the Holy Spirit; not General Miles, but evangelist Diaz, is the hope of Cuba, and of all the Islands of the sea.

The goal will not be reached without human co-operation. He is with us and we must also be with Him, until the end. There is no pure passivity in the world. Everything is given its own nature and must be treated according to its nature. Even the stone's consent must be asked in its planes of cleavage, if its consent is to be gained. The plant will die if its nature is not respected. Man is a higher reality than the stone or the plant. He is the image of God. He may become a conscious co-worker with God, or he may transgress, that is, go athwart, or throw himself against the great Divine movement, and perish.

God is with us and we with Him in proportion as we become partakers of the Divine Nature. In a general sense all men are partakers of the Divine Nature but men may become partakers in a peculiar way. That nature is essentially freedom. So all men, as made in the image of God, are free. But in a deeper sense freedom must be achieved. True it is wrought-in by the Holy Spirit, but it must also

be wrought out. God, as the personal in His essential nature, does not negate but strengthens personality in man. There are men of strong personality who reduce their followers almost to automata, who do the thinking for their followers or subordinates. When such die, they leave no successors. There are others who strengthen and enlarge the personality of their associates or disciples. When they pass they leave others like themselves to take up the work. There is found an Elisha to take up the mantle and with it cleave again the Jordan. After the analogy of the latter we are to conceive the relation which God the personal bears to the personal spirit. He comes into the soul that it may have life more abundantly. The soul becomes through its own consent a partaker of God's freedom, or in Scriptural language, sharing in God's throne.

Man must also become sharer in the Divine ideas. He is not a slave, for the slave does not know what his owner is doing; nor a soldier, for the soldier may not know the plan under which he is acting. But He has called us friends, because all things which He has heard from the Father He has made known unto us. All things God has subjected to law. They are God's ideas. The bee has no reason; reason has the bee. The spider does not geometrize; geometry has the spider. Man, like God, geometrizes. He foresees the plans he executes. He governs his actions according to an idea of law. Now Laws are merely God's ideas, the plans according to which He works. Science discovers these plans of the Divine working. Revolution discloses them, especially in the realm of the moral and spiritual. Man co-works with God by entering into these ideas and plans by whatever way made known, and conforming his character and action to them. Man can not only be a sharer in the Divine ideas, but a doer of Divine deeds. He may become a creator.

Man does not adapt himself to his environment, but adapts his environment to himself. Of course, he has his limitations. His body must be made of the chemical substances of this planet, and not of some other. His size is proportionate to the globe on which he lives. He cannot by taking thought add a cubit to his stature. That would make him disproportional to the earth, and would make movement difficult and a high degree of development impossible. But within limitations, man creates himself and his world. He receives himself as crude, raw

material of man, and by thought, feeling and doing develops into a character, into a completely fashioned will. He receives a world which he is to subdue and modify into a dwelling place, bridging its rivers, tunneling its mountains, changing its trees and rocks into houses, palaces, temples; its wilderness into farms and garden. He even subdues the stars by knowing them, and makes his spirit at home in the limitless realms of space.

This only forms the basis, however, for his higher creative activity. He forms ideal institutions, the family, the church, the state, societies of multiplex forms and endless numbers. He effects ideal products, sciences, philosophies, arts, literatures. Religion itself is, on the human side, an achievement Man has wrought out through the slow procession of the ages, not without Divine assistance,—a clearer and ever clearer and more adequate conception of God, and human destiny. Prophets have spoken more wisely than they knew, and after-ages have spelled out painfully the import of their message, and yet more slowly wrought it into their consciousness so as to make it part of themselves. The consummated age will not be an age of Edenic simplicity but an age of fully realized ideas. The goal is not a garden, but a city. The end is not perfected individual manhood alone, but perfected society. What such a society will be it is impossible to say. But it will be the embodiment in life and business, in state and politics, in art and literature, as well as in church and worship, of the Sermon on the Mount. It will be an incarnation of Christ and His spirit and teachings, as deep as the human soul, as high as the human imagination, as broad as the earth. In this, man must co-work with the Spirit of God; and God Who is the One Great Cause, will flood the feeble energies of His servants with His own omnipotence, will carry forward His work over all opposition and athwart all counsels of kings and princes who may set themselves in array against it.

Into that work are we called. The "I am with you" is an eternal fact. The Divine presence is ceaseless and unending. The work of breaking the chains of men is not alone nor chiefly done on the battlefield. Chains are on the limbs of men, for the most part, because chains are on their spirits. The thralldom of superstition, of delusion is the usual ground of political thralldom. Break the chains of the

spirit and the chains of political oppression will soon be shattered; otherwise it will be merely a change of masters. This work requires not less heroism than that on the tented field. The opportunity is open to all. Some twenty of our number, a larger ratio than from any other college, have offered themselves as volunteers for the freedom of Cuba. All would go if needed. The spirit of heroism is not extinct among our youth. When volunteers were asked for the perilous work in Santiago harbor, four hundred responded. They could have had a million. For this greater, deeper, broader work, volunteers are asked. Who will endure hardness as a good soldier of Jesus Christ? He will go before, a Saviour of infinite sufficiency, a Captain of omnipotent power, a Leader of boundless foresight. Because He is present they will conquer, because He lives, they will live also. They will live not only to subdue the world, but to construct a kingdom, to inherit righteousness, to enter through the gates into the city which, four-square in justice, radiant with every pearl of virtue, and enlightened by the sacrificed Spirit of Christ, is the goal, the consummation of the age.

JUNE 18, 1899

LIFE A SERVICE

"David, after he had served his own generation by the will of God, fell on sleep."—ACTS 13:36.

PAUL in his address to the Jews of the Pisidian Antioch announces the fruitful principle that the true life is a service.

David, after he had served his own generation by the will of God, fell on sleep. The thought, however, is not peculiar to Paul. It is the essence of Christian ethics. The ethics of the world is, Get and hold; that of Christianity is, Get and give. Thus the Son of Man came not to be served, but to serve.

The true life is a service by a PERSON. The essence of personality is freedom, and the motive of free service is love. The Kingdom of God is a Kingdom of love, and slave service can have no place therein. Paul, to be sure, calls himself a bondman of Christ; but the bond which held Paul to Christ was the cord of love, not the chain of fear. The essential characteristic of service is its motive. The motive of the slave is fear; that of the hireling is wages; that of the freeman is love. True one may receive wages, and yet his work be that of a freeman, if he put his heart into his work. We do not know whether or not the mother received the wages promised by the daughter of Pharaoh for the care of the child Moses, but we may be sure that the care was not a hireling's care. While the workman cannot overlook the question of wages, yet his service will not be a real service if the reward is his sole motive.

Only the service of love is educative. Service that does not spring from love degrades both the giver and the receiver; the service of love ennobles both. The service that springs from pride, or from fear, or from hope of reward, evokes no gratitude, and so is no real spiritual benefit to the receiver. The real service must be a voluntary and loving self-communication, and the more fully the self is put into the service the more valuable the service is spiritually

to both giver and receiver. Love raises all service into the sphere of the spiritual. The life of love becomes a fine art; it broadens the life from the particular into the universal; it links each humblest duty with the divine plan; it makes each day's work a part of the divine. The humblest worker becomes a co-worker with God. The worker with such motive becomes beautiful or sublime, for there is a moral beauty and a moral sublimity more real than that of the material world.

Into this sphere of the spiritual the laborer enters by *faith*. Faith is the conviction of things not seen, and the things which are not seen are eternal. Hence the person who is to render the free service of love to his generation must be newborn. As the Master Himself says: Except a man be born anew he cannot see the Kingdom of God. Without this change, one is an alien from the Commonwealth of the true Israel. This new birth does not come of the will of man but of God; it does not come through training, or through education, or through natural growth. The change, as Kant from a philosophical standpoint has explained, cannot happen through a partial improvement, nor through any reform, but only through a revolution, a total overturn within us, that is to be compared to a new creation. This is in agreement with the teachings of John and Paul, only they have learned the Source of this change, the Power by which it is effected.

The new birth does not however cancel *individuality*. The change is functional, not organic. Each person in his service is to be himself. David does not use the armor of Saul, nor Saul the sling of David. Simon becomes Cephas, but he does not become Boanerges; the Sons of Zebedee become Boanerges but they do not become a Rock, a Peter. As long as Thomas Guthrie tried to preach as a Chalmers, he was neither a Chalmers nor Guthrie; but when he discovered himself, and determined to be himself, he became a power as Thomas Guthrie which he could never have become as an imitation of Chalmers. Each man's individuality is power. A genius is revealed as a genius because he does that for which he was born. This does not justify eccentricity, which is feeble because false. The first condition of power in service is truthfulness. Love admits of no falseness, and a man must not

seem to be other than he is, if he would serve either himself or his generation.

The true service is service by an *enlarged* personality; sacrifice is not the destruction but the devotion of self. This lesson was taught to Abraham in the beginning of Hebrew life. The pagan idea was then and is now that sacrifice is destruction. So when Abraham heard the command to offer up Isaac wholly, he interpreted it in terms of the paganism by which he was environed, and proceeded to slay the heir of promise. But God while He commended the faith which could go so far, nevertheless taught him as the core of religion and morality that the true sacrifice of the person is not destruction, but the devotion of the person to the service of love. As the self is not to be destroyed, so it is not to be marred or maimed as sacrifice. To be sure in service a man may surrender his life, the life of his body, as the Son of man gave His life a ransom for the many; but no contingency arises in which God can be served by a man's debasing his own character. God cannot be served by a lie. The will of God is not that we be stunted, or marred, or destroyed, but His will is that we be sanctified and enlarged for service.

The fundamental term of the second great commandment is the implied command—love thyself. If we were to reduce the second term to zero, proclaiming self-love to be wrong, we would reduce the command to zero in both terms; because we are to love our neighbor *as* ourselves. We must live, or else we cannot act; we must know, or else we cannot communicate; we must get, or we cannot give; we must be morally formed, or we cannot morally form others. With the Christian, the body is the temple of the Holy Ghost—a temple more sacred than any Jerusalem temple or Christian shrine. With the Christian, his mind, his affections, his will are a talent—a trust to be used according to the will of the giver and to be returned with increase. A central duty with him who would serve his own generation according to the will of God is the development of himself to the fullness of whatever potencies God has entrusted to him. The first years of life are to be devoted predominantly to self-development. We should offer to the service of our generation the best we can make of ourselves. Man, of all

creatures, is slowest in coming to maturity. He does not usually reach full mental maturity until he has reached his thirtieth year. He does not usually finish his college course until he is twenty, and in most cases not until he is several years beyond that age. Yet if he were to know that he would pass from earth at the age of thirty-three, it would be better for his generation that he should come fully prepared, and give but three years in building with gold, silver and precious stones, than to cut his preparation short, and build (with here and there a precious stone) wood, hay and stubble. The Master Himself entered upon His ministry at thirty, and His ministry lasted but three years. The average life of a college student after graduation is about forty years. Of the class of 1859 of this college all are yet living; of the classes of 1869 and 1879, but two names are marked with a star. Besides, the service of one's generation does not await the completion of self-development. The service begins with birth. The child gives to the parent as well as receives from him. In the first years, the service is of an unconscious sort; in the later years of preparation, while service of others is yet subordinate, it becomes conscious and purposive. In the years spent in Academy and College, service of others begins to rise to an equality with self-culture; the love of neighbor becomes commensurate with the love of self. The love of self, the care and development of self, the education of self, should never cease. With each giving there should be a receiving, an enriching and enlarging of the personality of both giver and receiver.

II. The true life is the service of ONE'S OWN GENERATION. It is also the service of God; but service of man and service to God, though they may be separated in thought, cannot be in fact. We serve God by serving man for His sake. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Every man is a mediator. He is a transmitter of power. As when the woman in the throng touched the hem of the garment, and Jesus felt that power went out of Him, and the woman felt in herself that she was healed; so the servant of his own generation touches God with the hand of faith and grasps his fellows with the hand of service. Power goes forth through him, and they are healed. Each man is also a mediator between the past and the

future, between the generation which precedes him and that which follows. This is in part by heredity. The man of yesterday walks the street to-day in the person of his son. His gait, his look, his mind, his heart is reproduced. The best inheritance, or the worst, which a man transmits to his offspring, is not house or land, but himself. The house by a brief writing may be transmitted to the stranger; the self goes down in the blood, and acts of legislatures and decrees of courts are powerless to prevent it. The world is slowly coming to understand the significance of the promise of mercy remembered to a thousand generations to those that love and keep the commandments—a promise which every department of science relating to a man is daily confirming and which when understood and believed and acted upon will be a new epoch in the mental, moral and social development of mankind.

We serve our generation also by being, by what we are, by character. Each man becomes an epitome of his age. He is a child of the past ages, he is the parent of the ages to come. He gathers into himself the moral forces of the past and by a sort of heredity transmits them to the future. The world is governed by moral forces, not by Kaisers nor Congresses. What is called public opinion is only the expression more or less crude of the moral forces of the time, and owes its power to the fact that it expresses the sum of the feeling and purpose and ideas of the age. The foam on the surface or the windraised wave may be taken for the gulf stream, as the clamor of the hour may be taken for public opinion. But notwithstanding the surface waves hurrying now east, now west, the massy waters are moving steadily on their destined way, beneath the sun and beneath the stars, when the calm is on the deep and when the cyclone is plowing its surface,—that current hundreds of fathoms deep, hundreds of miles wide, silently, irresistibly impelled by the force which binds the earth in its orbit. Place across that stream your hills fondly called eternal. The waters will seize them and lift them bodily from their base, and crush and grind and pulverize them till at last there is spread out a smooth bed for the passage of the victorious but unelated waters. The gulf stream lights no bonfires. So dynasties or hierarchies that place themselves athwart the onward moving current of moral force

of an age are crushed; constitutions and institutions that cease to express the moral feeling and activity of the times must bend or be broken. These moral forces find expression in languages, in literature, in laws, in science, in invention, in philosophies, in arts. The domestic feeling creates the family, the nurse not only of these milder virtues which the world calls best, but of the more majestic virtues which the world calls heroic. To have covered a continent with homes is a greater and nobler achievement than to have created an art surpassing Greece or a literature excelling England. God thinks more of this land now, dotted with Christian homes, than when covered with the primeval forest. From these homes went forth the two and a half millions nearly forty years ago whose names a united country holds in grateful remembrance. Only in homes could men have been reared equal to the strain upon the civic and martial virtues which that time knew. The social and political feelings, with roots struck deep in the soil of home, find fruitage in social and political institutions; societies, states, nations. The religious feelings and ideas find expression in worship, are organized into the religious society, the church; and from these centers of power go forth into all the world bearing the gospel to every creature. The service of each generation consists not merely in maintaining unimpaired the legacy of the preceding generation but in purifying and augmenting its heritage and transmitting it thus purified and augmented to its successor.

In the enlarged conception which Astronomy and Geology give us of space and time, and which Sociology gives of the social forces operative in human history, we must not be led to under-value the individual. Forces do not hover isolate in mid-air; principles, ideas, sentiments do not exist in empty space; nay, be it spoken reverently, the Holy Ghost does not dwell in the void. As physical forces exist only in physical things, so moral forces exist only in moral persons, and elsewhere not at all. The Holy Ghost makes the pure heart His temple, and there works His spiritual work. There is no spiritual and moral force in the Church Universal or in any individual church beyond what is in the hearts of the members; there is no moral power in any state beyond what moral power there is in the individual citizens.

So each person because of his uniqueness has a work which is

his and cannot be another's. There is a word which you each may utter, and which, if you do not speak, will be unspoken forever. There is an impulse to righteousness which you may give, a moral force which you may generate, or direct, which no other can. There is a person, there are persons whom, by the uniqueness of your relation to them, you may serve in a way no other can; whom you may enhearten in the way of faith and hope, in a way no other can. If you do not, the loss will be theirs, and still more yours; and the loss will be a loss eternal. The day comes with its duties and its opportunities, and it goes; but no day knocks twice at the door of king or beggar. In doing today's duty you will do a duty that will tell upon all coming days; in serving your own generation, you are serving all coming generations; in addressing or inspiring any individual, were it only an audience of one, you are serving an eternal audience. There may be danger of a man's overestimating his claims upon the world, but there is no danger of his overestimating the value of his opportunities or the weight of his responsibilities. You will recall that Daniel Webster said that the thought of man's responsibility to God was the most exalted thought that had ever entered his mind. You will recall Kant's apostrophe to Duty: "Duty! Thou great, thou exalted name! Wondrous thought, that workest neither by fond insinuation, flattery, nor by any threat, but merely by holding up thy naked law in the soul, and so extorting for thyself always reverence, if not always obedience, whence thy origin? and where find we the root of thy august descent? to be descended in like manner from which root is the unchanging condition of that worth which mankind can alone impart to themselves?" The root of that august descent we will not seek to express in the language of philosophy; but in the more simple and more majestic words of Holy writ, "God created man in His own image, in the image of God created He him."

While it is true that the moral power of the generation is in the individuals of that generation, it is not correct to say that the moral power of an organization, a church or a society, can be obtained by the mere summation of individual powers in it. In the social life, ten ones are more than ten. When two persons A and B occupy together a seat in a railway carriage, there emerges, in addition to the two facts A and B, the third fact of their being seat-mates; and out of this fact

of seat-mateness grow duties that did not exist before. What is true of this very simple social relation is true in greater degree of the complex of society in its multiplied forms. Man attains the end of his being only in society. It was said of old that one who can live entirely alone is either a beast or a god. True, but he would not be a god. By association, the power of the organization becomes greater than that of all the individuals embraced in it. The crowd can do deeds more heroic than any individual in the crowd would be capable of, and also deeds more base. The soldier in the calm of the next day views the breastwork which his regiment scaled, and regards the feat impossible; the member of the mob recalls the tortured victim of the night before, and sees not how it was possible that he could have sunk so low.

Mankind is social. Apart from society, no real self-development is possible. Hence a man who would serve his generation must connect himself with society. He is born in our favored time a member of a family; he cannot serve his generation well unless he becomes the founder of a family. He is born in a land of churches; he cannot serve his generation in an effective and permanent way, unless he not only accepts as his Lord and Savior the Christ of the church, but also connects himself with the Church of Christ. He is born a member of a political society; he must serve his generation by taking an active part in politics. Unfortunately there are rogues in politics, as there are in business and wherever there is gain to be made. But we will not serve our generation if we fail to recognize the sterling worth of the great majority of our public men. Indiscriminate abuse is the bulwark behind which corrupt politicians hide and are safe. We will serve our country not by denunciation of abuses, chiefly, but by recognition and support of righteous measures and righteous men. The work of the world is done not by criticism, but by constitution. The man who would build well must build as a builder of the social organization. The free lance will attract attention, and an isolated position is pleasing to a man of vanity or eccentricity; but whoever would really serve his generation effectually must become an integral, active part of the family, the church, the state, wherein losing his life by service, often unrecognized, he will find his life in a well-balanced self-development, and in a world made better by his service.

III. The true life is a service of one's own generation by the *will of God*. It is a service *grounded* in the will of God. God's will is not arbitrary determination; it is self-revelation. God wills Himself. Not only is there no higher by whom He may swear and so He swears by Himself, but He has no higher which He may will, and so He wills Himself. God is light, God is love. So, in willing Himself, He wills light and love. Christ is a manifestation of God; in Him dwelt all fullness of the Godhead embodied. The world of things and events, man and his history, are a manifestation of God. Hence the world is a unity, a universe, a cosmos or order, grounded in God; and all things work together for good to them that love God. A man must plant himself in the will of God. Then all forces and powers, animate and inanimate, civil and moral, are his helpers. There is no dualism in the world. The pagan philosophers who regarded the good as the only reality, and evil (the negation of the good), as in fact non-existent, were nearer right than Christians who make Satan almost an equal antagonist with God.

There is no divided sovereignty in Creation, God is one and there is no other. Whoever then is established in the will of God has *hope* in this life and in the life to come. Pessimism is the reasonable philosophy of atheism; despair, the logical condition of ungodliness. Despair is paralysis of heart and soul; faith and hope are power. This is true even of natural faith and hope, but still more when faith is grounded in God. If a man would serve his generation well, the source of his power must be, like his birth, from above. Christian morality differs by a polar difference from pagan morality in this, that Christianity is power. This is well to remember in these days when God is reduced in the preaching of many to influence. Not so are the words of Scripture. The word influence occurs but once; the term power pervaded the Scriptures, occurring over two hundred times. The idea of it lies at the root of Christianity. Take the promise of power from the Golden Rule, and it is no more the Golden Rule. Confucius can tell us *how* to act; Christ alone promises and gives *power* to fulfill. The charlatan might bid his followers to go forth and disciple the nations, and their folly would be manifested by their going. But He to whom all power is given may rightly bid His disciples go, because He Himself goes with them, and endues them with His own power.

Tarry until ye shall be endued with power, then go endued with that power; speak, not in persuasive words of wisdom, but in demonstration of the Spirit of power. It was Paul who wrote this. It was addressed to the Corinthians. They were devotees of art, of philosophy, of pleasure. They were wont to listen to the honeyed accents of poets and orators. How will this foreigner reach this cultured people? He remembered that the gospel is the power of God unto salvation, unto everyone that believes; he remembered that the word is quick and powerful, sharper than a two-edged sword; he remembered that it was not he who spoke, but God the Spirit, who spoke through him; and in that faith rising to the height of his great argument, he spoke of the great realities, of God and man, of right and duty, of salvation and eternal life; and for them who believed, their faith rested not in the wisdom of man, but in the power of God.

It is not otherwise now than it was then. A man who would serve his generation must have himself grounded in the power and wisdom of God. He cannot serve his generation by merely following it. It is the business of the mere politician to find out what the people want, or what they will stand, and let them have that. He is not a guide or leader of the people, but a follower. The attitude, for the most part, of the public press is the same. Papers are printed for the sole purpose of selling. If an interesting lie will assure a wider circulation than a sober truth, the lie is printed and spread. The educator, the statesman, the Christian, the real servant of his kind must find a different standpoint. Not what the people want, but what they need; not what will sell, but what ought to be sold; this is what the real friend of the people will ask and what he will do. He must not, however, isolate himself from the people, but must be at one with them in sympathy and goodwill. He must be in the world, and with the world, but not of the world. If a statesman, he can say with Washington, "Let us erect a standard to which the wise and good may repair; the event is with God." If he is an educator, whether in pulpit, in home, or in business mart, whether at the teacher's desk, or in an editor's chair, he may hold before men's minds lofty ideals of character and action, ideals that will make life worth living, and will make honor and truth and justice and loving-kindness of more worth than wealth or official station. There are thoughts which as matter of

historical fact have outlasted cities and nations, and have yet on them the dews of youth; there are thoughts which will outlast the stars. Establish yourself in God by the help of His own Spirit, as the ground of your activity, as the inspiration of your life, and as the centre of your thought; and your work, humble though it may otherwise be, will be what the Greek hoped for his history, a possession forever.

True service finds in the will of God its *goal*. God wills as the chief end of His moral creation likeness to Himself. Man stands before God as the receiver of himself in the possibilities of his nature. Man lives before God as a transformer of himself into the likeness of God. He comes again to God offering himself as a completed and rounded man. Just as the Son of Man came forth from the Father, lived and served according to the will of the Father, and then returned to the Father; so does every man receive himself from God, and, through God's leading and co-working Spirit, (though not in the same unique way), lives and grows and serves his generation, returning to God as a perfected man. In this he fulfils as an individual the purpose of his existence. You each have received yourselves with your powers and opportunities, as the most precious gift of God's grace, and you may at the end of the course which you will run in this world return yourself to the Giver,—one talent though it may be, yet not lodged with you useless nor returned without increase. You may through God's grace so live a life of self-development and loving service in this world that no other life shall be blighted by you, but many may be blest; that no spiritual activities shall be hindered by you, but many may be furthered; that no personality shall be maimed or dwarfed by you, but many may be enlarged. You may so become partakers of God's working in this world that you may have a share in Christ's joy when He shall see of the travail of His soul and shall be satisfied; that you may have a seat on His throne, when His reign of righteousness and love shall pervade, and enswathe, and irradiate the whole earth. You may so serve your own generation by the will of God, that when Christ, having put all things in subjection under His feet, shall come to deliver up the Kingdom to God even the Father that God may be all in all, you also may come and inherit the kingdom prepared before the foundation of the world.

JUNE 17, 1900

THE INHERITANCE OF CHRIST

BASED ON PSALM 2:8.

IT IS the purpose of God to make Christ the religious and moral center of the human race. This purpose is expressed in a dramatic form in the second Psalm: Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. The same thought is more directly expressed in the Epistle to the Ephesians. In that epistle, God is declared to have made known the mystery of His will, according to His good pleasure which He purposed in Him, unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth; in Him, says Paul, in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will. The same purpose is implied in the great Commission: Go ye into all the world and disciple all the nations. To the disciples who heard the command and to us upon whom the end of the ages has come, the positive aspect of the movement is revealed both in its instrumentality,—the preaching of the gospel to every creature; and in its power,—the continual presence of Him to whom all power is given in heaven and in earth. To the Psalmist, the negative, incidental feature, was more prominent, the ruling with a rod of iron, the dashing in pieces as a potter's vessel. When the old creed, the old philosophy, the old institution has become hardened and rigid, it must break, just as the rising waters of spring crash the ice, as the new leaf pushes off the old, as the emerging chick breaks the shell. It must be said, though in sadness, that often men the most conscientious and most cultured of their generation cling to the venerable forms in which truth has been embodied, and are broken with them. The letter kills, the spirit gives life. If the rigid conservatism of Aristides, though he was the just, had prevailed, Salamis would not have saved Western

civilization from the deluge of Eastern barbarism. We will not give our attention to-day, however, to the crushing and pulverizing of opposition, with all its lamentable incidents, but rather to the progressive answer by the Eternal Father to the Son's prayer for the inheritance of the nations.

We note three distinct epochs in the progressive answer to that prayer: two are past and one is now. Whether there shall be another or others rests in the determinate counsel and foreknowledge of God.

I. The first epoch extends to the day of Pentecost. During the preceding centuries, in the little country of Palestine, sheltered on the north and east by mountains, on the south by the desert, on the west by the sea,—God prepared the seed corn of the world. In that land, the descendants of the great Columbus of faith wrought into their mental and moral fiber ideas and principles which have furnished a fresh point of departure for the whole human race. The first sentence of their sacred writings declares that in the beginning God created the heavens and the earth. That one majestic sentence frees the soul from bondage to what the philosopher calls the "bad" infinite, the infinite of soulless force. The soul of man could not live a rational life in a world governed by chance; the soul could not live a moral life in a world in which force and matter are all. Those who are without faith in God who is above nature are without hope in the world, and sink into an apathetic mechanical life; like the Chinese,—a people who are a sad example of the result of a mechanical view of the world and a consequent mechanical education. With the conception of God as the Creator of the heavens and the earth, of God as He who leads forth the hosts of heaven as the shepherd leads his flock, as He who takes up the mountains as a very little thing,—with this conception of God, man, also personal like God, man, ethical and so akin to God, made in His image, rises above nature and puts all things under his feet. Each man, consequently, as personal, as moral, as son of the Creator, is greater than star or planet or mountain or flowing stream; and no longer worships the forces of nature, knowing that he is more worthful than they. God the Creator, is also the Holy, the Merciful, the Good. He is not a God afar off, but a God who is near, dwelling with the

contrite spirit, a present help to the troubled. These ideas through fifteen centuries were wrought into the consciousness of the Hebrew people till they became bone of their bone, flesh of their flesh. They lie at the basis of their legislation, moral, sanitary and civil; they are the inspiration of the songs of the bards; they form the burden of the exhortations of the preacher and the predictions of the prophet; they are the lesson taught by the course of their history, and learned in the severe school of adversity, till in the fulness of time, God was manifest in the flesh, and tabernacled among men. Thus grace and truth came by Jesus Christ. He was the synthesis of the Infinite and the finite, the unity of God and man, the God-man, the founder and ground of all future epochs, as He was of all that had preceded. In him God made the aeons. We beheld, says the apostle, His glory. They beheld it in His life lived among men, His death endured for sinners, His resurrection for their justification, His ascension to the right hand of power, His descent as Holy Spirit; and therein they beheld the opening of the second epoch.

II. The second epoch extends from the Day of Pentecost to the fifteenth century. The field of activity now includes, roughly speaking, the basin of the Mediterranean, the valley of the Rhine and the British Isles. Through four instrumentalities, chiefly, the Great Husbandman had during the centuries prepared the soil of the enlarged field for receiving the seed so carefully made ready in Palestine.

In a small city-state in a peninsula of South-eastern Europe, we find a people to whom was granted the unction of thought and expression. They became the philosophers, the scientists of antiquity. They brought everything before the bar of human reason and made it give an account of itself. They expressed their thoughts in oratory, in poetry and in art, each the first of its kind to this day. They developed a language flexible, varied, exact. They planted their colonies on the shores of the inland seas from the Caspian to Gibraltar. Nearly four centuries before Pentecost, their great Conqueror took up the web of their civilization and spread it over the East to the Nile, the Euphrates and the Indus. In Palestine itself, their language was spoken at the time of Pentecost and their civilization was known.

To another people was given a genius for organization, and law. By virtue of their genius they added province after province to their

dominion, organized them, and at length incorporated them; until after nearly eight centuries, the whole basin of the Mediterranean owned their sway. Their roads, leading out from the golden milestone by the Tiber, extended to the Thames, to the Rhine, to the Danube, and wound eastward over the plateau of Asia Minor past ancient Damascus to the head waters of the Euphrates, roads intended by them for passage of their legions and the interchange of commerce, but in the plan of God designed to serve as highways for the feet of them who were to bring glad tidings of Good. In more ways than one the Cæsars built highways for Paul.

To the north of the Rhine, was nurtured and prepared through these centuries a people with intense personality, with an ardent love of freedom, with passionate intolerance of arbitrary restraints, but with a principle of cohesion in their personal loyalty to their leaders, a people who were to become the dominant factor in the third epoch, though little noted by the statesman of that time.

The Hebrews, also, who for ages had been carefully secluded, began to settle or were transplanted in the cities of the new field; so that James could declare that Moses has in every city them that preach him, being read in the synagogue every Sabbath. From the Jewish communities, with their active spirit of propagandism, the ideas contained in the Hebrew scriptures were so widely diffused, that on the day of Pentecost there were gathered Parthians, and Medes, and Elamites, and the dwellers in Cappadocia, in Pontus, and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, as well as sojourners from Rome, both Jews and proselytes, Cretans and Arabians who heard the disciples speaking the mighty works of God. Consequently when the spirit of utterance descended in cloven tongues of flame and the disciples went forth into the city to declare that a Name was given and only one under heaven whereby men must be saved, the whole enlarged field had in Jerusalem its representatives to hear; and as they returned to their homes, they carried with them the tidings to the expectant people that the Desire of all nations had come. When shortly thereafter the disciples, scattered by the persecution that arose about Stephen, went everywhere preaching Jesus, everywhere they found devout men who believed.

God has been the God not only of the Jews but also of the Gentiles.

There was a true Light which enlightened every man that came into the world. That light shone in the darkness and the darkness did not suppress it. Not only was there a man sent from God whose name was John, but there was a man sent from God whose name was Cyrus, the Shepherd and the annointed of the Lord, to perform all His pleasure, surnamed by Him though he knew Him not. There was a man sent from God whose name was Socrates, a forerunner to him who declared; Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard. Peter and Socrates were at one as to the supremacy of conscience. There arose Plato who taught that at the heart of all things is Reason, that the world is an Order, thus preparing the way for him who taught that this eternal Reason was with God and was God; that the Word, the Logos, the Reason, became flesh and tabernacled among men. There arose others who perceived dimly that God is the Father of all men, that there is a universal humanity, that man cannot become good except by divine assistance. Forerunners they were of those who taught that God has made of one blood all men to dwell upon all the face of the earth; and that while no man can live a righteous life without divine assistance, God is willing to give the Holy Spirit, that is, Himself, to them that ask Him, more than parents are willing to give good gifts to their children.

Thus throughout the extent of the large field of western Asia, southern Europe, northern Africa, embracing a population of more than a hundred millions, the Holy Spirit had been through ages preparing the way for the new epoch which was to burst upon the world when the Sun of Righteousness arose with healing in His wings. There had been prepared in that vast human wilderness a highway for God; the valleys had been filled, the mountains brought low, the crooked made straight and the rough places plain. Not only the Hebrew prophet but the Germanic chieftain; not only the Greek philosopher but the Roman engineer had performed each his part in getting the soil ready for the seed of the kingdom. So it came to pass, because of this preparation and because of the power of God working through the zeal and energy of the early disciples, that in three centuries the field had been so far Christianized that as a matter of state policy the Emperor recognized Christianity as the religion of the state. Be-

yond the regions which owned the sway of the Cæsars also the seed was sown broadcast, north of the Rhine and Danube, among the Germanic tribes, and later among the fair-haired Angles in Britain.

Then ensued a thousand years of transformation and fusion. The Kingdom is likened also to leaven which a woman took and hid in three measures of meal till the whole was leavened. So throughout what are called the Dark Ages, the leaven was working, the fusion was going on. Of that work, written history takes little note. History, as it is recorded, concerns itself with the bubbles on the surface, often with the scum only. The foam shows which way the stream is flowing, but is not the stream itself. Christ gives as one of the evidences to convince John of his Messiahship that the poor have the gospel preached to them. It is among the poor that the transformation of society goes on. If the surface refuse the transformation, then it will be broken, and crushed into fragments, as in the volcanic uplift of the French Revolution. There is a history that is lived, and it differs from that which is written. If we wish to learn the history that is now being enacted, we must go not to the Congress, the Legislature, nor the Executive hall, but into the homes of the people where the little ones are taught at the mother's knee; into the workshop and on the farm, and wherever men are doing honest work and living righteous lives; into the school, into the college, into the prayer circles where two or three are met together in his name; into the Sunday schools, into the church, not the great cathedral, but the little meeting-house by the wayside; or into the dens and caves of earth where the chosen of God wander destitute, afflicted, tormented. There we shall find the regnant power of the ages to come. So during those thousand years, in those ages which are called dark, we will let the historian busy himself with his monarchies, and hierarchies; but we will try to gain an idea of the work of the Holy Spirit that is proceeding in the depths of society by the flames of the martyrs who died by the hundred thousand in Spain, by the tens of thousands in France, by thousands in Germany, by hundreds in England, and hence judge of the vastness of the moral forces that are operative throughout the great wide field.

We are often surprised to find how communities widely separated are sharing in common ideas and feelings, and learned men

often display much ingenuity in explaining how one may have derived from the other. The explanation is rather that one spirit, the Holy Ghost, is active throughout and that all things are working together towards the goal because Infinite power is not merely behind, but is in the movement. History in the true view therefore is dynamical. While there are epochs, times of special uplift, the work is continuous. The accumulation of moral power in the souls of men is all the time proceeding, though it is noticed chiefly when after delay at some barrier, some institution, some system good enough each in its day, the current crushes and breaks through the barrier, not without some commotion and turmoil, and proceeds on its own resistless way. So the progress of the moral forces begun at Pentecost was not stayed by papacies or Roman empires, more or less holy, nor suppressed by the darkness of the ages called by that title. The Holy Spirit was transforming the characters and lives of men, working into their consciousness as a possession forever all that was universal and imperishable, because true, in the work of his servants in Palestine, in Greece, in Italy and wherever God's work was done in sincerity. Jerusalem did not perish; Athens did not perish; Rome did not perish; they have not perished and they will not. They perished as the seed perished, which was cast into the ground and sent up its stem and expanded its leaves, and produced each seed a million seeds to be borne on the wings of the wind and take root and reproduce over all the land. As physical force may be transformed but cannot be destroyed; so moral power does not perish, but goes on increasing, and finally triumphs, when some epoch "bursts full-blossomed on the stem of time." Thus at the fullness of time, the world was ready for a new expansion, and the third epoch was ushered in.

III. The third epoch begins with the fifteenth century and extends to the present time. As the second epoch had its root in the Hebrew, so the third epoch had its root in the Germanic people. The epoch is characterized by the exaltation of the personal consciousness, by the sense of individuality, by the conviction of the worth of man. As Copernicus set the earth free from its immovable position in the center of the universe about which the sun and stars revolved, and sent it spinning about the sun; so the new epoch

makes character, likeness to God, the center and end of all institutions and makes the state and church minister to individual manhood. This was not indeed new. Jesus had taught explicitly that the Sabbath was made for man, not man for the Sabbath; and that the Son of Man is Lord of the Sabbath, as He is greater than the temple. But the world has been slow in apprehending Jesus and the truths He taught. The Greek apprehended the divinity of Christ, the incarnation of the eternal Reason, the word made flesh. Philosophy had prepared the Greek through many centuries for receiving and becoming the teacher of this truth; in a defective form often it must be admitted, and with many admixtures of error, but at heart truly. The Roman was prepared more than others to accept the teachings of the brotherhood of man, because his world-wide dominion and his religious toleration had prepared him to receive this idea better than either the Hebrew or the Greek, with his exclusiveness, was capable of apprehending it. Now it was the German, with his intense sense of personality, his assertion of individual freedom, who was to become the Apostle of the new epoch, the epoch of enlarged and intensified personality. These Germans from the fifth century onward had spread over Italy, France and Spain, and had occupied England, besides retaining possession, for the most part, of their ancestral lands against the pressure of the Slavs. Through the labors of missionaries in the fatherland and in Britain, and intercommunion with the Christianized southern peoples, the intense individualism of the Germanic tribes was enlightened and rationalized. In the first five hundred years of the second epoch there was a transforming and fusing of the Hebrew and Romano-Hellenic ideas by the Gospel of Christ. In this next thousand years, the intense individuality and personality of the Germanic people was blended and transfused with the other two elements, and the way prepared for the third epoch and the final expansion.

Religiously the new epoch was ushered in by the preaching of the doctrine of justification by faith. Religion is not corporate nor ceremonial nor abstract, but personal. There stands between the soul of man and the personal God no human priesthood, nor organization nor rite; but each man as personal and free must himself and for himself believe in the personal God and His revelation of

Himself in Christ, and render for himself obedience to Him. This was the flowering and fruiting of the Germanic element,—the element of personality,—which Paul who became, through the preaching of Luther, the Apostle of the Germanic people, most strongly apprehended and most clearly taught. It was among the Germanic peoples, in Germany proper, in Holland, in Scandinavia, and in England, that the third epoch found its most powerful expression. There the break from the old was the most complete. But the religious revolution which opens up the third epoch extended also into France and did not leave Italy and Spain wholly untouched.

The emergence of the Germanic spirit of personality made an epoch not only in religion, but also in human thought and endeavor. To the free Germanic individualism with its sense of personal responsibility, the reign of Authority was over. Not only was the Vatican dethroned, but also Aristotle. Men turned to the word of God for their theology and to the works of God for their science. The heights above and the depths beneath were searched, and the distant was made near. The entire area of the new field also was swiftly explored. Men began to inquire everywhere, What is beyond the mountains? and went out to learn. They soon asked, What is beyond the sea, and Columbus discovered America, De Gama sailed around Africa, Marco Polo visited China, Magellan circumnavigated the globe.

This intense religious and mental activity and exploration was followed by vast colonizations and extensive missionary operations. There is nothing in history to parallel the settlement in America of the Germanic peoples who have occupied the land from ocean to ocean, and in geographical extent and in numbers have equaled the whole of the field taken up by the great expansion which followed Pentecost. They brought with them to these shores the germinal ideas of Christianity and have been able to develop here a free church in a free state. Where attendance upon the church is voluntary and its support depends upon free will offerings, the church may be monarchical or aristocratic in form, but must in substance be democratic. Facing both oceans, with the undisputed hegemony of the Western Continent, our country is destined, so far as we can see, to have the chief part in leading the world onward into the

fuller day. Already she has exerted and will increasingly exert a mighty reflex influence upon Europe, and from her position as well as from her power she will probably be the most potent factor in the social and religious regeneration of the Ancient East, and perhaps also of Africa. For we are not to overlook the great Australian land, which, with an area equal to our own, on the eve of establishing a great federal republic in the southern seas, facing Asia from the south, as we from the west, will certainly aid us and will probably lead us in the Holy Spirit's work for Asia; and the colonies of southern Africa will also, it would seem, be the base from which the forces of Christianity will enlighten that continent. There will be no further geographical enlargement of the field. The world is known. The work of exploration is done. The great steamship and railway lines, the telegraphs and ocean cables have brought the world into oneness. The railway with its branches through northern Eurasia, that from Cairo to the Cape and those of China, have opened up or soon will open up all that has been left unreached by ideas begotten and suffused with Christianity. What the Roman roadbuilders did for the second epoch, the engineers and navigators have done for ours. Henceforth the work must needs be intensive, since extensively it has reached its limit.

The world conference on missions recently held in New York City has called attention in a striking way to the missionary character of the third epoch. There assembled in that city men who have made the age memorable. They and their predecessors, since Carey left his cobbler's bench to become the apostle of modern missions, have belted the globe with currents of life, have established centers of light in every land, under tropical suns, and beneath the southern cross and the northern star. Every mountain bears its majestic testimony to their heroism, every valley is redolent with their spirit of self-sacrifice. They are the successors of the apostles, with a zeal not inferior, with an outlook vastly wider, and they have accomplished a work as great and as beneficent. Through their labors, the stream of spiritual power which began at Nazareth has become broader and deeper in its majestic sweep till the isles are owning the sway of Immanuel, till "not Britain rules in India but Christ." The time is not far away when the word of salvation

will be so widely diffused that every human being on the face of the earth will have heard of it, and know enough of the incarnate God and the salvation offered through Him to be delivered, if he will accept, from the bondage of sin and from the love of it.

Whether the heaven thus hidden will work through a thousand or through thousands of years, or whether, with a Pentecostal baptism in the Holy Ghost, men shall turn to God by the hundred millions, nations being born in a day, is in the purpose of Him who never hastes and never rests. But in whatever way it may come, the work of education, of moral development, of spiritual sanctification will go on for centuries and perhaps for millenniums. It takes forty years for a man to reach mental and moral maturity. It takes nations longer to grow. How many ages will it require for the development of a perfected race?

Standing in the closing year of nineteen centuries since Bethlehem, we may look forward with faith and hope. The prayer of the Son will be answered. He will receive the uttermost parts of the earth for a possession. He will not absorb but He will transform the race. Individual peculiarity will not be effaced. Progress is not toward sameness but toward diversity. Nations will still exist and will differ one from the other. Their apprehension of Christ I venture to think will also differ. As no two persons see a landscape exactly alike, because each looks at it from a different point, and each with his own eyes; so the thoughts which men will have concerning God and the revelation of Himself in Christ will vary. There will be diversity, but the spirit will be one. Wars will cease; but universal peace will not be reached by so emasculating the nations that they will be too weak or too spiritless to fight. That were too high a price to pay even for peace. Universal peace will be reached when the nations, still clothed with power and vivified with spirit, will yet restrain themselves and submit themselves to the rule of righteousness. The nations, when Christ has come into his inheritance, will be organized justice and beneficence. Universal public opinion will enswathe the earth and will compel all kings and cabinets to deeds of righteousness, a public opinion irresistible in its power, penetrating not merely into all kingdoms but into every

heart, and swift in its operations as the electric current. Much of its power we already perceive; much of its efficacy we feel.

This power of an educated moral public opinion is increasing with wonderful rapidity. The dawn is already on the horizon; the day-spring cheers our eyes. Specifically our high privilege is to bring our own lives, and to incite others to bring their lives, into co-relation with the Divine purpose; to labor also that our own land may be first in the noble rivalry of justice and benevolence among the nations, standing forth clear as the sun, fair as the moon and terrible as an army with banners,—the terribleness of judgment and truth. Blessed the eyes which shall behold its full fruition, blessed the hearts that shall know it. Blessed now and forever all hearts, all minds, all hands which desire and plan and labor for the bringing of that day when the Son of Man shall see the travail of His soul and shall be satisfied; when He shall receive the nations for His inheritance and the uttermost parts of the earth for His possession.

JUNE 16, 1901

THE DIVINE TRANSLATION

"Who hath delivered us out of the power of darkness and translated us into the Kingdom of the Son of His love."—COL. 1.13.

I. NATURE OF THE TRANSLATION

THE TRANSLATION referred to by Paul is an inward change, a transformation as well as a change of relation. To change a man's place avails little unless the man himself is changed. The deepest darkness is the inward darkness of the spirit. The most hopeless man is the man who will not hope. What is most pathetic in Millet's picture is that the man is standing resignedly leaning upon his hoe; if he were moving there would be hope for him. If a man will not himself move, all the wealth of Croesus cannot raise him above the clod; it might make him a well-fed, well-clad dullard, but it could not make him anything more without his own choice and action. Transfer him into the French Academy, and he would not be an Academician. The change, then, must be primarily a change of *will*. By will we do not mean casual volitions, transient choice of this or that. By will, we mean the fundamental determination of the man to an ultimate end. It is the choice made by Saul on the Damascus road; a spirit that confers not with flesh and blood; a spirit that counts not the loss or gain, but counts all loss, gain, if thereby he is furthered toward the goal; and counts all things but loss, if by those things his furtherance is hindered.

Man can make such fundamental determination of self to an ultimate end, can thus will, because he has a past and a future. The animal lives in the present moment. It is therefore a creature of impulse. It is not capable of will. But man has a past; his personal memory far surpasses the memory of the most highly developed animal. Besides, the memory of the race through oral and written tradition becomes his. With the help of this he can forecast the years. He can make plans that only years of effort can accomplish. He can begin a work like that of a great cathedral which will require centuries to

complete. He can forecast the ages, and hear the tramping of generations, yet to be; like Washington, when to his discouraged friends he said, "If you had seen the valley that lies west of the mountains, as I have, you would think this land worth fighting for." So a man forecasting the years can choose his goal and strive towards the goal with a lifelong striving; or he may drift, as the log drifts, with the current. He may live for the coming times and ideally in them; or he may be the creature of the day, a being of impulse. Like Lot he may lift up his eyes and behold all the plain well-watered as the garden of the Lord, and choose because of the richness of the soil to pitch his tent toward Sodom, and become the father of Moab and Ben-Ammi; or he may choose the rugged steeps and barren slopes of Hebron, and become the father of nations, and of Him in whom all nations of the earth are blessed. In the fundamental determination of the Christian, the choice is not so much of a goal of action as of a person; not so much principles of action as an embodied standard of perfection, the choice, namely, of Christ as the Alpha and Omega of all life and of all service; the choice not of the Kingdom, but of the King.

The translation is a change in the sphere of the *affections*. The power of darkness is a spirit of isolation. It is the spirit of the man who separates himself from his fellows, or encloses himself in his clique, in his social set, in his tribe. It is the spirit of egoism which draws all to itself, uses all others as instruments of self, making self the Alpha and Omega of existence. It may become the spirit of envy, which repines at the prosperity or excellence of another. It may become the spirit of hate, wishing ill to others that good may come to itself. Hate desires the removal of the object hated, and even the destruction of the one hated. So every hate is in germ murder. He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. He that hates his brother, or despises his brother, or haughtily isolates himself from his brother or uses his brother as a thing for his own advancement, and not as a person, abides in darkness, and under its power. This is the deep darkness and gloom of the affections out of which we may be delivered and translated into the Kingdom of the Son of God's love. The translation casts out the spirit of isolation, of

exclusion, of envy, of hate, and brings in the spirit of love. Love is active good will. Ethical love is not to be confounded with emotions, the character of which is that they ebb and flow. Ethical love is the same fundamental determination in the sphere of the affection as will is toward a goal. Love is of the will, of the conscience, of the mind. Even more than will, love must center about a person; the supreme love must find its object in the Supreme Excellence—that is, in the personal God. Such love transforms and glorifies will and makes duty to become delight.

The divine translation is a translation out of the power of hate, alienation from the life of God, into the sphere of love. The change penetrates and illumines all the power of man. While it does not add any new faculty, it stimulates and quickens and enlarges all. To perceive the truth is a matter of the holy will rather than of the trained mind. Not only is it more to live the truth than to know the truth, but to know moral truth is not possible to him who lives a lie. It is the pure in heart that see God. Christian living is the antecedent condition of Christian thinking. We are coming to understand better that man is a unity, and to appreciate the part which the feelings play in cognition. A man does not become even a good ornithologist, unless he loves the birds. His love for the birds not only prompts to the study of them, but quickens his perception, so that he can see what others fail to see. In a different sense from that formerly thought, man knows with the heart.

It is especially true in the higher spheres of thought that the heart is the condition of knowledge. All great creative works have come from men who were citizens of the Kingdom of God. We hear much of the "Republic of Letters". Writers who have been citizens only of the "Republic of Letters" have produced works of taste and eloquence, works often of nicely balanced periods and finical diction. There is a higher republic of the conscience and morality, the republic of which Aeschylus and Vergil were citizens. The greatest works, however, come from citizens of the highest Kingdom, works that have stirred the souls of men for ages and have become the parents of lofty thoughts and heroic deeds. From Job through Dante and Milton to Tennyson and Browning, the greatest writers have been men of faith. So closely connected also is morality with right thinking that the men

of achievement in all realms of science have been men of clean lives. In Literature, also, it is true that the work which survives has its roots in morality. Even genius cannot carry filth far down the stream of time.

The translation is also a change of relation. Change of relation, however, is not to be confounded with change of position or surroundings. Where the sun is, there is daylight. So wherever the divinely illuminated man may be it will be light within him and about him. The fundamental element of change is the change within. Every man is my neighbor, if I have a spirit of neighborliness within me. The command to love my neighbor has been extended from friends, and class, and nation, to the world; from friends to enemies, because of the inward change, the enlargement of heart that can take in all. When either term of relation is changed the relation itself is changed. This change of the transformed man in his relation to the world results from his changed relation to God. The changed heart loves God, and love trusts,—such is its nature,—and loving trust issues in deeds of conformity to the will or even wishes of the beloved. So a man's relation to God determines his relation to the world, not in any outward mechanical way, but by an inward, transforming power.

II. THE AUTHOR OF THE TRANSLATION

It is God who translates out of the power of darkness into the Kingdom of the Son of His love. It is a striking characteristic of Christianity that it represents God as seeking men. In this it differs from all other religions. In other religions man thinks of himself as seeking God. If he can by his own strength attain to a certain state of holiness, then his God will receive him. But he must climb to his God. In Christianity God comes to seek and to save that which was lost. He comes to each man where each man is, however far away morally he may be, and helps him rise from that condition. In other religions, God must be made favorable and willing to receive; in Christianity, God reveals Himself in Christ as graciously disposed towards men; not only willing that transgressors should return, but seeking men in their sins, drawing them towards Himself by the cords of infinite love that He may renew them and sanctify them, and make them share in His own glory. The Father is not only willing to receive

the prodigal son, but the Shepherd seeks the sheep that was lost, until He finds it. God's good-will precedes and leads in the return of the slave of sin out of the power of darkness into the Kingdom of light. As the sun follows the comet in its remotest course that it may bring it back from its distant flight, so God's love follows those who have by willful transgression broken their union with Him in their farthest remove from Him, into any country however far, into any degradation however deep. There are comets, however, which never return. Herein is love, not that we love God, but that He loved us and sent His Son to be the propitiation for our sins. John 3: 16 contains more of a revelation of God than all the wisdom of the philosophers together.

Yet it is the merit of recent philosophy that it is drawing nearer and nearer to the Christian standpoint. It emphasizes the immanence of God, His continued presence and efficiency in the world. He is not a God afar off, but very near. In Him we live and move and have our being. Thus philosophy by a different way reaches the standpoint or revelation. With this view of the immanence of God, His presence in all His works to which philosophy is accustoming us, it seems less a wonder that God should renew the spirit of men. It seems less a wonder, but is not less a wonder. The wonder at what seemed irregularities gives place to the greater wonder at the uniformity of the activities of the Supreme Goodness. Consequently, there is less denial of the fact of the new birth than formerly. It rests upon evidence too strong to be denied. It is supported by the testimony of hundreds of thousands of men and women, through many generations, of the widest variety of character. No fact can be better established by evidence than the fact of regeneration. So scientific men are beginning the study of religious experiences as they study other phenomena. The facts will bear the closest scrutiny. Only good will in the end come from the investigations now carried on by Psychologists. Here again it will prove true, as in every department of study, that with the heart no less than with the head man comes to the knowledge of the truth. Yet there are many facts and especially many results connected with this mighty change that are patent to all.

We are seeking now, however, not the science of the facts but the Author of the change. The change is a new creation, and it is the Creator who effects it. It may in strictness of language be called a

new creation. Kant makes the remarkable statement, that if a good will is to appear in us, this cannot happen through a partial improvement nor through any reform, but only through a reaction, through a total overturn within us, that is to be compared to a new creation. It is no merely natural growth. What comes of damaged seed is stunted and aborted. What comes of the evil will is evil. Men do not gather grapes of thorns nor figs of thistles. The deeds which are the issue of the will cannot go back and change their source. The fruit can never turn back and change the root or trunk or branch. Evermore the root and trunk bear the fruit; not the fruit, the trunk and root. The good deeds of an evil man are eddies in the stream, the general course of which is downward.

Nor is the change the work of education. Education can develop what is in man, but it is not creative. Just as Kant, not without influence from Christianity, perceived that no reformation or partial improvement would avail, so Seneca, one of the last of the ancient philosophers, declared that there is root-evil in man which "is beyond the reach of our philosophy." So Paul declared, "For neither is circumcision anything, nor uncircumcision, but a new creation." This change cannot be wrought by the truth nor by truths. Truth is not an existence, an entity. It is no efficient cause. We know the truth as we construct the idea; and if we are not capable of constructing the idea, we are no more influenced by the truth than is the blind man by colors. The truth that avails to salvation is the personal truth,—the embodied truth, the incarnate Word. God as the true One is the Author of the translation out of the power of darkness into the Kingdom of the Son of His love. He does not illuminate the truth; He illuminates the soul. In the inner nature of the man himself, the personal God,—and there is no other God,—acts upon the personal spirit of man and changes fundamentally the trend of the will, causing not a reformation, but a revolution; so that the soul is created anew in Christ Jesus unto good works.

This is not accomplished in any mechanical way. Man is not passive at any time, much less in this supreme crisis of his life. In the change of his ruling disposition, it is God alone who acts, He alone can create; but in the exercise of the disposition thus formed, man is active. Man is at no time in his life more living than when God in

His sovereign grace quickens and renews him in the core of his being. Here we may see the place of truth in the work of transformation. The truth reveals the personal Christ as Savior, and the renewed mind accepts by faith the Christ as Saviour and Lord. The whole efficacy of the truth is in the Christ which it reveals.

This change does not destroy man's freedom, but for the first time makes him truly free. The Power of God is always present, and God is always willing, but He will not force salvation upon any one. The old saying is confirmed by the latest study and experience that man must act as though all depended on himself, and trust in God since all depends on Him. The descending stream turns the wheel, all the life-power comes from it; but no grain would be ground, did not man construct the wheel and turn on the water. The power stored in the coal expands the water into steam; but the steam would of itself drive no engine. The connection must be made. So with all the forces of nature. They act according to a certain nature with which God has endowed them, and we can avail ourselves of them only as we respect and obey those laws. I know the peril of comparing things spiritual either with things physical or things mental. But God has endowed the soul of man with a certain nature which He will always respect, and He is Himself a certain nature so that He cannot deny Himself. He is the living, saving power for all the children of man; and upon certain conditions which are not arbitrary or changeable, according to certain laws, that saving power may be mine, and may be every man's who will comply with the conditions. The necessity of the new birth implies its possibility. In the dread necessity, "Ye must be born again or ye cannot see the Kingdom of God," is implicate the word of power and of grace, "Ye can be born again." "Whosoever believeth in Him shall not perish but shall have eternal life."

It is not for us to say that at any time of life the change is impossible; on the contrary it is ours to declare insistently that whosoever will may take the water of life freely. Yet it is true that certain periods of life are more susceptible than others. The awakening of the reasoning power of children which occurs at the age of about twelve is found to correspond in a remarkable way with a great number of conversions. A large number also occur at the age of eighteen. Of one hundred and twenty-three cases studied

by Dr. Starbuck only seventeen occurred above the age of twenty-three. These were cases coming under normal conditions; and the conclusion thus reached by Dr. Starbuck will be confirmed by the observations of pastors. Under abnormal conditions, however, this rule does not hold. In communities which have not had gospel privileges, cases will occur of every age, from the child of ten or less to the grandsire of eighty. We look forward hopefully to the time when conditions will everywhere, the world over, be normal; when every one will have from youth to age the revelation of the mercy of God in Christ pressed upon his attention. We look forward also to the time when the development of no human being will be arrested at the perceptual stage, but will go on through the thought and reflection stages to the highest reaches the mind is capable of attaining; when the moral development of no human being will be arrested at the stage of self-love, or love of clique or class, but will advance through all stages of love, to family, to community, to nation, to the world; when the development of no human being spiritually will be arrested short of the divine translation out of the power of darkness into the Kingdom of love, a development which is to continue beyond that, forever, as each becomes more and more like Him as he sees Him as He is. We hope the day is drawing near when no one will wonder at the conversion of a soul from error; when that wonder shall be changed, on the one hand, to the wonder at the uniformity and universality of the change; and, on the other hand, to the amazed and sorrowful wonder that any one should neglect so great salvation.

Yet there is an admonition more solemn than words in the fact that few of those who leave college, without having made the supreme decision that lifts man to the highest state of development, ever afterward make such decision, but remain with their development arrested at the lower stage.

III. RESULTS OF THE TRANSLATION

The translation is into the Kingdom of God's love. The idea of a Kingdom of heaven is peculiar to Christianity. It is a Kingdom of *service*. By this it is differentiated from the kingdoms of the world. The rulers of the nations lord it over them and their great ones exercise authority over them. "But not so," says Christ, "shall

it be among you; but whosoever would become great among you, shall be your servant; and whosoever shall be first among you shall be your bondman. Even as the Son of man came not to be ministered unto but to minister and to give His life a ransom for many." Thus the watch-word of the Kingdom is service. Its King gave His life a ransom for many. Its nobility wear the star of unrequited service. He that is highest of all is servant of all. While the Kingdom of God is a Kingdom of service, it is not a Kingdom of servants. It is a Kingdom of sons. Each citizen is of the royal family, a prince and a priest to God, reigning in the earth and with free access to the King. All who are delivered out of the power of darkness into the Kingdom of the Son of God's love are joint heirs with the eternal Son,—Heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him.

The Kingdom is a Kingdom of service, accompanied with *suffering*. All progress of the reign of righteousness is affected by vicarious service. Men labor and others enter into their labor. The man who sows seldom reaps. He casts the seed into the earth and goes his way, and often the joy of the harvest is not his. Even in the sphere of the economic, the principle of vicarious service and suffering prevails. One generation with labor that causes shortened lives clears off the forests and changes the wilderness to cultivated farms and gardens. The next generation enters into their labor. First you have the log-cabin, then the frame house, then the mansion. But the dug-out or cabin had to precede, and the narrowed lives, the few and troubled days of the dwellers therein, made smooth and broad the pathway of their children.

The same principle can be seen in the history of inventions. The Patent Office at Washington is a pathetic sight. Hundreds of thousands of models of inventions are there, which proved only dust and ashes to the inventor. Not that the work of these men is lost. Each failure blocks up one path that is wrong and makes the discovery of the true path more probable. At length, after the unsuccessful toil of multitudes, the time will come when some one will hit upon the right device, and his will be the honor that was earned by all. The vantage ground from which each discoverer or inventor has achieved success has been formed by a pyramid of broken hearts, the hearts

of men who toiled but died without the sight. How many Mathematicians wrought, unknown and in poverty, with Euclid Elements, with Arabic numerals, with Hindoo Algebra, with Cartesian analysis; how many Galileos have gone to prison, how many Brunos to death, before Newton could solve the secret of the heavens and link his name forever with the stars.

The same is true in the political sphere. Every line of Magna Charta, of the Bill of Rights, of the American Constitution is written in the blood of patriots. We are used to the idea of the weak serving the strong; we must accustom ourselves to the thought of the strong serving and suffering for the weak, the higher for the lower, the Highest for the lowest. The parents give their lives for their children without expecting any return, or wishing any. The generation that passes suffers that the generation coming may learn the lesson for which its predecessor paid so high a price. Germany went through the horrors and desolations of the Thirty Years War because Germany had not learned religious toleration; through the sufferings of Germany the world learned that lesson, which was to be transformed into a higher lesson of religious freedom.

The progress of Christian evangelization and instruction has been marked by vicarious service and by suffering. It is the very essence of Christianity to serve, expecting nothing in return. Not only martyrs and missionaries, but the great body of common workers in the little churches by the wayside, in the churches in the small towns and villages, in the churches in the cities as well, have been established and maintained by sacrifice. At the heart of every moral and religious enterprise there are certain ones, often a few, who bear the burden of the enterprise, often to the extent of great self-denial and sacrifice, even if they do not suffer unto blood.

We should not, I think, regard suffering as the cause of moral and religious progress. It is, however, an inseparable attendant. Men are very conservative, especially in politics and religion, and whoever stirs the people to progress is regarded as a foe to the settled order. Moral decay takes place slowly, especially in nations. A nation takes centuries to grow and as long to perish through the moral degradation of the people. And just as in laboratory experiments, a frog may be boiled to death, without its showing any signs

of pain, by increasing the temperature gradually; so a nation decays so slowly that it does not itself know that dissolution is approaching. Politicians and priests fatten on the ignorance and moral decay of the people, and so resent in no uncertain way any reform or advance that interferes with their gains. These, especially the politicians, are reinforced by the great host that panders to the vice of the people. The body of the people are also susceptible to flattery, and can be cajoled into indifference. The Jews took up stones to cast at Jesus, because he had told them the truth which he heard from God. The politicians and priests persuaded the multitudes to ask for Barabbas, and to demand the crucifixion of Jesus. It has been so from that time on, that to speak the truth and to work for righteousness will not meet the approval of the large number who want peace at any price, and will meet the bitter hostility of all those who profit, in office or pelf, by the moral degradation of the people. Even in our land where so large a proportion of the people are active in Christian work, the task of the reformer is not light, and his reward of suffering is sure. Yet as I have said we do not consider suffering as a cause of progress, but in the present state of the world it is a constant attendant upon it.

But we are citizens of a Kingdom in which the King not only suffered but was also glorified. While He humbled Himself, He was also exalted. The real exaltation was synchronous with his humiliation. At no period of His life was He more highly exalted than when, by the standards of men, He was most deeply abased. The *Via dolorosa* was a triumphal progress to the coronation. For the crown is not a physical, diamond-studded crown. The real crown is spiritual and invisible, and also eternal, and never gets placed on the wrong brow. That in which Christ was glorified (and His own are sharers in His glory) is the glory of character, the brightness of true manhood, of true womanhood. Of Jesus it is declared that He is the effulgence of God's glory, and the very image of God's substance. Those who are heirs of God and joint heirs with Christ, are heirs in respect of God-like character. The worth of all things in the world is measured by what they contribute to the development of right character. Lands are valuable because they furnish food for man; houses, because they furnish him shelter.

Wealth in general is valuable so far as it ministers to manhood. Wealth rightly obtained may prove a bane to the man who cannot stand the severe test to which all kinds of power subject men. Wealth ill-gotten is a curse to the man who thus gains it, and often rots out his family by the second or third generation. It is pathetic to see how men who have gained wealth by doubtful means, public officials who with small salary or no salary at all become rapidly wealthy,—how they strive to garnish their gains and obtain respect. One such offered to President McCosh, for Princeton, a large sum. "No," said the President, "We do not want your money. Your money is dirty, and we won't have a dirty dollar in my college." Not all will refuse a dollar because it is dirty; but all despise the man whose dollars are dirty. So it is with reputation which is not the correlative of character, with honors which are not deserved, with official position which is not made distinguished by the character of the man who fills it. Character alone shines by its own light, and asks and needs no reflected lustre. In saying this we do not decry the common goods; we only emphasize the supreme Good. The common goods are good so far as they contribute to the supreme Good; so far as they do not thus contribute, they are evil.

The glory of the Kingdom of the Son of God's love is character. Character is developed by service. Service is often attended by suffering. We are not left unhelped in our growth into the divine likeness. He who translates will sustain and enable to walk worthily of the Lord, making His followers meet to be partakers of the inheritance of the saints in light; delivering them out of the power of darkness and translating them into the Kingdom of the Son of His love,—His Son who is the image of the invisible God, the first born of all creation.

JUNE 16, 1902

THE GOOD FIGHT

II. TIMOTHY 4:11

THE MOTIVE; THE END; THE MEANS; THE RESULT.

“**I** HAVE FOUGHT the good fight.” These are the words of such an one as Paul the aged, at that time a prisoner of Jesus Christ. He was ready to be offered and the time of his departure was at hand; he takes a look forward, and it is full of hope. “Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me on that day.” He casts a look backward upon the course over which he had come, upon the lands in which he had waged his war of forty years and his eyes are bright with victory. “I have fought the good fight.” He had made the best possible choice when he enlisted in this the best possible of all wars, and in the conflict he had borne himself like a man. It is a word from one at the end of the fight to us who are in the midst of it; and to you who are at the beginning of it, a word of encouragement and cheer.

The fight of Paul was good in its *motive*. The love of Christ constrained him. The love, that is, which Christ had for him when in due time He died for the ungodly, for the sinners of whom Paul declared himself to be chief. The love of Christ for Paul awoke a responsive love in the heart of Paul. We love Him, says John, because He first loved us. This love lifted the life of Paul to a higher plane than the plane of duty. Duty is rendered to the law, the law of righteousness; love is to a person and changes duty into delight. But while the life of love is higher than the life of duty it is not separated from it; it rises above it, as the walls of the palace rise above the foundations and yet rest upon them. It rises above the life of duty as the trunk of the tree with its branches and foliage, its flowers and fruits, rises above the roots, yet must not on peril of death be disjoined from them. Justice must lie at the basis of character, as the foundation must support the walls of the palace, as the root must support the tree.

No ardency of enthusiasm in a good cause can be a substitute for common honesty and truthfulness. The man who does not pay his debts, or whose statement does not accord with fact, cannot be useful in any good cause. The ten commandments have not been abrogated; the law has not been made void, but has been established, through faith. So while Paul discoursed with unrivaled eloquence of justification by faith, of the great virtues, faith, hope, and love, of the resurrection from the dead, and of the paradise in which he heard things not lawful for man to utter, he nevertheless preserved his sanity and balance of mind, and neither forgot the common courtesies of life, nor failed in meeting his obligations. There is a temptation even on the pinnacle of the temple,—the temptation of presumption. But the hard rock will break the man who casts himself down however soaring may be his faith, or however lively his confidence in his sonship. There are no angels given charge to bear a man in their hands so that he need not pay his grocer's bills, or tell the exact truth in his communications with his neighbors.

On the other hand, a man while grounding his character in righteousness will still fail in his highest duty, unless like Paul he rises into the sphere of love. In this way only can he find duty a delight. Love transforms the lowliest service, changes labor into work, and makes life a vocation. The lofty motive with which Paul worked was the ground of his enthusiasm. There is the enthusiasm of genius and the enthusiasm of love. These are not two but one. The man of genius has enthusiasm in his work, so far as he does that for which he was born. If he is a born mechanic, artist, poet, he will delight in mechanics, in art, in poetry. He will not count the hours or days, but he will serve in his vocation as Jacob served for Rachel, seven years seeming to him but a few days for the love he had to her. While we apply the term genius to the exceptional man, yet in a certain true sense every one is a genius. There is something for which he was born, and happy is he who finds his special work. This is one purpose of a broad, liberal training. The student can test himself broadly in his studies and thus find his real vocation. The whole duty of man has been summed up in the saying, "Find your work and do it." Paul was

a religious genius. In whatever calling he might have been engaged he would have been great. But the fulness of his powers could find scope only in religion. While there are those who have a special genius for religion and religious work, yet everyone born into the Kingdom of Christ is born for religious work. It is noticeable in the young convert, that he immediately seeks to lead others into a like faith, hope and work. The love and enthusiasm of Paul centers about a person, the person of Christ. Even false religions owe much of their success to enthusiasm for a person. Mohammed is almost the whole of Islam; and Buddha is almost the whole of Buddhism. If the mob had not broken into the jail at Carthage and slain Joseph Smith, the world would have heard little of Mormonism. Loyalty to a person is more intense than loyalty to principles, or loyalty to an organization. The secret of British unity for the last half century is found in loyalty to the queen. Loyalty to Christ is the bond of unity for Christendom. It is the great moving power of Christianity. The love which constrained Christ to live and die for the world has constrained and inspired His followers in all ages and lands, to live, to work, to die for His cause.

But the enthusiasm of Paul was not a blind enthusiasm. Enthusiasm when blind becomes fanaticism. There may be enthusiasm in an evil as well as in a good cause. Every religion has its martyrs. Because religion is so powerful a factor in human life and destiny, there is the more need that religious enthusiasm should be pure and enlightened. Paul in blind religious zeal persecuted the church of Christ, verily thinking he was doing God's service. The remedy for fanaticism is not indifference, but enlightenment. Next to zeal in service, should be common sense, sound judgment, sanity of mind. The man who has these may fight as Paul fought the good fight, because his motive is love grounded in righteousness and enlightened by truth.

II. The *end* for which Paul waged his life-long warfare was good. To constitute an action good, more is needed than a good motive. If a man does an action from a right motive, he is adjudged innocent, though the action may turn out to be evil in its effects. But an action is not good unless a right end is sought with

right motives and by right means. Paul declares the fight which he waged to be the good fight, because he conceived the end for which he struggled to be the supreme good. Who will show us the good? This has been the fundamental problem of ethical philosophy in all ages. Paul has no doubt as to the supreme good, which is to his mind identical with the purpose of God. With him, as with John, Jesus is the Alpha and Omega, the beginning and the end. Eighteen centuries before Tennyson wrote, Paul knew what was that far off divine intent, to which the whole creation moves. To the Ephesians he writes, "Having made known to us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth." God Himself of whom Christ is the revelation is the absolute Good, and the supreme end of man is likeness to Him. This goal never to be reached is to be approximated in a perfected man in a perfected society.

The end for each man is to be transformed by the renewing of the mind that he may prove what is the good and acceptable and perfect will of God. Otherwise expressed, the goal, the supreme good, is complete manhood, according to the measure of the stature of the fullness of Christ. In moral development, the type is given in the midst of the process because man's free choice and effort are factors in his development. He is privileged to choose the Christ as the type which he will consciously realize in his life. The perfecting of manhood is the purpose of all institutions. Paul's teaching revolutionizes as completely the ideas of men in morals as that of Copernicus did in Astronomy. Copernicus placed the sun at the center of the system, and made the earth and all planets revolve about it as a center. Paul, taking up and developing the teachings of Christ, makes the individual person central and all institutions ancillary to him. The Sabbath was made for man, not man for the Sabbath; the church exists for man, not man for the church; the ministry of apostles, prophets, evangelists and teachers is for perfecting the saints, for edifying the body of Christ.

The type of manhood to be attained is far other than the "magnanimous man of philosophy." Aristotle has described with

much fullness the typical man of philosophy. He moves among men with slow and stately step. He speaks with deep voice and in dignified and polished phrase. He is not apt to admire, for nothing is great to him. He does not care that he himself should be praised, nor that others should be blamed. He is open in his hatreds and his friendships, but not extreme in either. He cares more for truth than for opinion. He speaks and acts openly, for this is characteristic of a man who despises others. The magnanimous man asks no favors of anyone. He is haughty towards men of rank or fortune, and moderate towards men of middle rank. He is disposed to bestow benefits but not to receive them. He recollects those whom he has benefited, but not those from whom he has received benefits. In the case of great honors bestowed upon him by the good, he will be moderately gratified, under the idea that he has obtained what is his due or even less than he deserves. In this famous description of the typical man, we seek in vain for any thought of helpfulness to the weak, of sympathy with the tempted or suffering, or of service to man. "Thou shalt love thy neighbor as thyself" seems entirely foreign to the philosopher's thought. We find something of the pagan philosopher's conception of ideal manhood in the teaching of those who regard the perfecting of self as the chief end of man. This is not the type of man which Paul had in mind, and which he spent his whole life in inciting himself and others to realize. He himself was not present at that last supper, but we have an account of it from him, and he was no doubt familiar with all its details from eye witnesses of Christ's majesty. Christ was no less conscious of His lofty origin and destiny than the philosopher was of his. "Ye call me Master and Lord; and ye say well; for so I am." Yet with this consciousness of His lofty mission and personal power, there was no philosophical superciliousness, nor repellent haughtiness. He was a welcome guest at the marriage feast; mothers brought their children to Him for blessing; the common people heard Him gladly. At that last supper knowing that He was come from God, and was going to God, knowing that the Father had given all things into His hands, knowing that He would draw all men unto Himself, knowing that His was to be a name which would be above every name, He rises from supper, lays aside

His garments, and begins to wash His disciples' feet. It was a lesson of service by Him who came not to be ministered unto but to minister and to give His life a ransom for many. He did it not for self-glorification, but for the glory of the Father; not to be seen of men, but because He loved men. Such was the type which Paul set before himself, such the author and end of faith towards whom Paul exhorted all to look, as they pressed forward toward the mark, the high calling of God in Christ Jesus. Paul in the good fight did not strive as one who beats the air. He had a definite, clearly-defined end in view,—an end of which he never lost sight. He strove not to destroy, but to save; not to mar manhood, but to develop and perfect manhood, warning every man, teaching every man in all wisdom that he might present him perfect in Christ.

Perfected manhood can be reached only in society. While man does not exist for society, he cannot exist without it. The aim of Paul through his forty years of strenuous endeavor was to transform society by transforming the individual. The family is perfected only through the perfecting of husband and wife and children. The perfect state can be reached only by perfecting the individual citizens. As the citizens are transformed into righteous and thoughtful men, they will transform the state into a righteous state. So with all problems of social and business relations, it is the man upon which all things hinge and turn. So Paul sought the regeneration of society and the elimination of evil by the regeneration of the individual.

While it is true that society in its various forms exists for the individual, yet society is not wholly a means, but is also an end. The family, the church, the state, each is more than a mere aggregation. Each is a moral unity, and God is glorified in each of them as well as in the individual spirit. It is through the church that is known the manifold wisdom of God. While there was not vouchsafed to Paul, so far as the record shows, a vision of the New Jerusalem come down from God out of heaven, yet not less clearly to him than to John was there granted a conception of a perfected humanity, in which the wisdom and righteousness, goodness and mercy of God should be known to all intelligences throughout all ages. For the absolute Good is God as he is manifested in Christ.

The end of the world is moral, is spiritual. For this exist all things, from the star that gleams through countless ages in the heavens and the flower which shines for its brief hour upon the earth; for this man was formed and for this he develops; for this all moral institutions, all sciences, all arts arise. Plato saw with philosophic vision that at the base of the universe are three ideas, the true, the beautiful, the good, and the unity of these is the good. Paul with the insight of the seer declares that at the base of the universe is not an idea but a Person, who is the image of the invisible God, the first born of all creation; in whom were all things created, things visible and things invisible; all things have been created through Him and unto Him, and He is before all things, and in Him all things consist. When Paul once for all discerned and accepted this, all else became of trifling import; and he strove mightily for its attainment through all the years of his life, day and night without ceasing; for this he died, declaring at the close of the long-continued conflict, "I have fought the good fight."

III. The fight which Paul waged was good in the *means* employed. The end does not justify the means. We may not do evil that good may come. Paul himself teaches that their damnation is just who speak and act according to this blasphemous principle. Indeed in a deeper sense a good end can be attained only by good means. So Paul, since the end for which he strove was the supreme good, waged his warfare with spiritual weapons. The weapons of our warfare, he declares to the Corinthians, are not carnal, but mighty before God, to the casting down of strongholds. The fleshly is always feeble, the spiritual mighty and prevailing. Overcome evil with good, dissipate darkness with light, vanquish error with truth. Not without reason has the spontaneous thinking of the race declared in many proverbs the might of truth. Men's thoughts change but truth remains the same. When the Council condemned the teaching of Galileo, it altered not by a hair's breadth the orbit of the earth as it wheeled around the sun, nor stirred one jot its axis. Whether man ignores the fact or forgets it, the earth keeps on moving. Equally sure, and as far beyond man's power to alter or destroy, are the principles of morality, the moral law in man which moved the philosopher of Koenigsburg to ever-increasing

astonishment, the more he reflected upon it. Moses might in his wrath break the tables of stone on which the Commandments were written, but not in the least impaired was the obligation of Jew and Gentile to keep that law. Moral truth has its ground in the Divine nature and is embodied in the God-man who is the way, the truth and the life.

There is a certain principle of survival in accordance with which right ideas prevail over wrong ones, and right practices displace evil ones. Some seer, some prophet of truth, discerns with clearness, not without Divine assistance, some truth or idea and proclaims it to men. They that have ears to hear hearken to the message, take up the word and publish it. One and another receives it; till, after a time, what was strange becomes common, and all men at last believe what at first only a few saw and believed and uttered. Mighty as is truth stated in word or symbol, truth incarnate is yet mightier. Not abstract truths, nor carefully worded creeds, not party platforms nor legal enactments constitute the mighty and prevailing truth. Human hearts and lives transformed by the spirit into the image of the Word become flesh are the regnant and indestructible forces of the world. Luther became the embodiment of the idea of salvation by faith, and with this broke the chains that had bound for ages the souls of men. What are the great names that shine as beacon lights in the course of History, pillars of fire to guide the conquering hosts of God,—what were these great men but embodied and flaming ideas? Who names Calvin, and does not think of the Divine government? Or Carey, and does not think of preaching the gospel to every creature? Or Wilberforce, and does not recall the abolition of the slave trade? Who thinks of Roger Williams and does not thank God for religious freedom? These, and all men who have affected human progress, were embodied ideas, going forth conquering and to conquer. It was by the might of truth that Paul went forth from Antioch for the conquest of the Gentile world. It was by the good news concerning Christ that he and his successors dissolved away the ideas and sentiments upon which the civilization of the ancient world rested, and in three short centuries replaced the old institutions and ideas with the new and better.

But it was not by passive endurance and meek submission that the world was so soon transformed. The cause of humanity which is also the cause of God needs heroes as well as martyrs. There is needed a greatness of soul that will sympathize with great enterprises, which will undertake great things for God as well as expect great things from God. It was, then, by the power of great ideas firmly believed, faithfully lived, constantly proclaimed that Paul in his life-long warfare won the victory. He won by the power of the Holy Ghost. Human instrumentalities are not to be ignored. We are not to underestimate the genius, the energy, the eloquence, the faith, the courage, the patience, the love of such an one as Paul. But what were these when arrayed against the world, its governments, its laws, its language, its wealth, its fashions. Only God the Holy Spirit flooding the energies of His followers with His own omnipotence could have revolutionized in three centuries the known world in the very core of its being. When God formed the world, He did not leave it, as an absentee landlord does his estate, to take care of itself. When Jesus ascended on high leading captivity captive, He did not thereby desert the world that had rejected Him, but, as He had promised, was with His servants all the days, bringing, by His sovereign power and all-conquering love, the nations into subjection to His law. Christ was not elbowed out of the world by the decision of Pilate. Infant of days though He was as He lay in the manger at Bethlehem, man of sorrows and acquainted with grief as He went on His pilgrimage through the world, numbered with the transgressors as He was in His death; yet all the events of all the ages before were correlated with reference to Him, and all the events of all the ages that have followed since, and all that are to follow yet till the last syllable of time, receive their form and substance from Him. By the power of that name Paul conquered. Triumphant by such means, Paul may justly declare, though the hour is drawing near when his life shall end by the stroke of the headman's axe, "I have fought the good fight."

IV. The fight which Paul waged was good in its *results*. To himself personally much of suffering came. What other minister had such a recompense! In labors abundant, in stripes above

measure, in prisons frequent, in deaths oft; in perils of waters, perils of robbers, perils from his own countrymen, perils from the heathen, perils among false brethren! After such a life of toil and suffering, he seemed to the secular eye to go down into utter defeat. The Neronian persecution was raging, and his fellow-workers were being slain by the sword, or, fastened to the stake by the hundreds, furnished torches to light the games of the imperial monster. When the full energy of the government, the cunning and malignity of an ancient priesthood, the rancor and beast-like madness of the mob furious with the taste of blood were spreading such wide and shattering desolation, who from a worldly point of view could judge the life of Paul other than a total and irretrievable defeat, a night to which there would be no morning? But there is an inner as well as an outer, a spiritual as well as a carnal. Nothing is better established than that the overthrow of evil follows hard upon its greatest victory, that the hour of its seeming triumph is the hour of its defeat. It was Paul, not Nero, who was the victor at Rome. It was the Galilean who conquered the Emperor. Within the mind of the aged Apostle was a peace so deep that the storms of life could not disturb it, a peace of God that passed all understanding. He had won in the long conflict, and was secure in the fruits of victory. It was something to have risen to such a moral and intellectual eminence that he could write the Epistle to the Romans; to stand upon such a mount of beatific vision that he could indite the Epistles to Timothy, the passage among many others from which our text is taken. To the eyes of the Apostle as he stood on such a height, his execution was the gateway to the coronation which the Lord had prepared for him. Nor did he despair for the cause which then seemed so low. He was full of hope. He awaited calmly the fulfilment of every pledge that God had made. The nations were to become the inheritance of Christ, His kingdom would embrace the whole earth and would outlast the Roman Capitol.

His confidence was well founded. The cause for which he had labored did not perish and he himself did not pass into oblivion. Like a vast stream, inexhaustible in its source, ever broadening in sweep, has been the spiritual power emanating from the life and

labors of Paul. Wherever it has come, it has heightened the value of personality, it has added to the worth of man. His doctrine of the brotherhood of man has become dominant in all civilized nations. He has reformed all legal codes, and has created international law. His doctrine of justification by faith has made education universal. He has raised woman to an equal position in worth and dignity with man. His teaching, wherever it has come, has freed the slave, made man compassionate to the defective, and merciful to the delinquent. The Christ whom Paul preached and who was the source of Paul's power has become King of kings and Lord of lords. No sword may be drawn in these days, not by Czar or Kaiser, King or President, without at least some attempt at justification before the bar of Christian opinion. Christ rules in these days, whoever may govern; Christ directs the course of history, whoever may sit as pilot at the helm. The results of Paul's warfare for righteousness and against evil have been good. With added emphasis, Paul, if he stood at the close of the nineteenth instead of in the first century, seeing the results of so many toils and suffering, might be content, and declare with added emphasis, "I have fought the good fight."

There is little doubt that the youthful Saul of Tarsus and the other Jewish youth who with him sat at Gamaliel's feet often wished that their lot had been cast in the great days of old, in the days when David and Solomon sat on the throne of undivided Israel, or in the days when Isaiah and Amos prophesied of the coming glory, little dreaming that a greater than Solomon was there. Even then there was one among them who would call them into a work whose vastness and beneficence would dwarf in comparison all that had gone before. So our youth on each recurring May thirtieth, hearing of Sumter and Appomattox, of Lincoln and Grant and Farragut and their co-workers, wish that they might have lived in those heroic days. The days of heroes and heroisms are not past. The conflict is still on. Changes there have been and will be in the form, but in principle the good fight will be always the same.

To each individual soul comes the hour of decision. Each for himself must solve the great problem of problems. For what shall I live? What part is God and His purposes to have in my

thought and activity? Each man must win or lose his soul apart; each for himself solve the momentous problem, what shall it profit a man if he shall gain the world and lose his own life; or what shall a man give in exchange for his life.

Nor in the wider field of society has the warfare ended. Each problem settled gives rise to others. Every movement forward throws society out of equilibrium and calls for new adjustments. Slavery throughout most of the earth has ceased, but the questions of capital and labor have not been solved. The great movement of population Eastward and Westward from its original centre has reached its limit; but the great currents have met and new crises are imminent. While the flow of population Westward has reached its limit at the Pacific, another movement Southward to the great Continents of Africa, South America and Australia is under way and will bring new problems of statesmanship and philanthropy. Besides there has set in, within a century back, another movement of momentous consequence,—that from the country to the cities and towns,—which is calling for the utmost wisdom and energy to solve the questions that are arising. Besides, old forms of error and enmity keep emerging and re-asserting themselves under new and attractive names. So there is a work yet to do, sacrifices yet to make, victories yet to achieve. There is a place for courage in the parlor, in the business-mart, in politics, as well as on the battlefield.

May each of us be enabled to make rightly the supreme choice, as Paul made the right choice once for all on the road to Damascus. May each of us like Paul fight with patience the war that is before us. Before us is not one battle, but many. It takes greater courage and higher qualities to fight through the campaign than for a single battle;—the campaign with its fatiguing marches, its wakefulness on guard and picket line, its conflicts, defeats and victories. More than for the campaign is the courage needed for the war, with its multiplied campaigns, its advances and retreats, its sieges and battles. We have enlisted for the war. At the end, when for us as for Paul the time for departure is at hand, may we each say thankfully: "In the great conflict everywhere waging for right, for humanity, for country, for God, through the grace given me and to the glory of Him who gave grace sufficient, I have endured hardness as a good

soldier of Jesus Christ, I have fought a good fight, I have kept the faith, I have borne myself like a man;" that to us also, as among those who love His appearing and strive that it may come to pass, may be given the crown not of gold upon the brow but of righteousness in the heart, which God has reserved for those who love Him.

JUNE 22, 1903

THE FULL-GROWN MAN

PAUL declares to the Ephesians that Christ gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; until we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ. (Eph. 4:11-13.)

Manhood is a growth, a development, an end to be attained, not a goal already reached.

I. We are born with a nature which is to be shaped by self-activity into a character. We receive each one of us himself from God as a talent which we are to return to him with increase.

This nature comes to us through heredity. Each species breeds true to its kind. The grape does not produce thistles, nor the thistle grapes. We inherit mental capacity. Education cannot be transmitted, but capacity for it can. Children in the less developed races show as much aptness and often more aptness in the lower ranges of mentality than the children of the more highly developed races. So long as it is a question of perception by the senses, the children of the less developed race advance as rapidly as others. Memory of particulars, also, and imaging power are as rapidly developed. But in the higher ranges of thought and understanding and also in invention and initiative, the children of the lower races show slight capacity for growth or education. It has taken many generations to produce the few among the most advanced people who are really capable of abstract thought.

Capacity for moral development is also inherited. Character is the completely fashioned will and will is inherited in different degrees of perfection. Persons who have been mighty either for good or evil have been persons of strong will. Saul of Tarsus, exceedingly mad against the Christians, persecuting them even unto strange cities, becomes Paul, the apostle of the Gentiles, in labors

more abundant, in stripes above measure. A negative man would not have thus persecuted the Christians nor would he have become the apostle of the Gentiles.

A man is not responsible for what he inherits. His nature is received without his asking and without his consent. The iniquities of the fathers are visited upon the children to the third and fourth generation but not as a punishment. They are visited upon the children in accordance with the same law that mercy is remembered to thousands of generations of those who love Him and keep His commandments. Good is more persistent in this world than evil. Most kinds of vice breed out by the third or four generation. This is a mercy of God, both to the children of the vicious and to society. On the other hand, righteousness persists to a thousand generations going on indefinitely not only in education, but in the blood. The promise made to Abraham in Shinar is kept to-day visibly in the very features of his descendants. A man is not responsible for what he inherits, but he is responsible in some measure for what he transmits. Heredity is conservative and both what is good and what is evil is conserved and passed on in the blood, with the difference that good is more persistent than evil. But acquired traits and capacities are also transmissible, and in this is one ground of hope for the human race.

II. Another factor in the development of the full grown man is his surroundings. No doubt the natural surroundings have much to do with a man's development. It is more difficult to attain to full grown manhood in the torrid or frigid zone than in the temperate; more difficult in a malarial district than in a region of pure air. But the most potential environment is the social. Man reaches humanhood, not to say manhood, only in society. It is not good that man should be alone. Man is longest in reaching maturity of all creatures. It is precisely this long period of pupilage which gives him his place at the head of the world. The insect reaches all the development it is capable of in a day; but man is a member of a race, of which he is an epitome. Each man is a child of the past. His history begins generations before he sees the light. He is affected by the environment into which his forefathers were born. The glory of the sunsets which they beheld, the splendor of the

starry heavens which moved them to wonder, the terror of the storm which filled them with dread, as well as the sorrows and the joys of social life, the lessons of experience bitter with suffering, all that the sages have thought, all that the seers have beheld or prophets proclaimed, all that inventors have designed and artists formed, are accumulated from age to age and transmitted by oral tradition and by written word from one generation to the next. These become the priceless spiritual wealth of the family and of the race.

Happy the child who is born in a family of wealth in things spiritual. I do not undervalue the advantage of material wealth, the means of physical well-being. But better for the child is the heritage from a family rich in things of the spirit. The most precious possession a family can have is a father with strength, uprightness and gentleness, and a mother with wisdom, firmness and love. All other possessions are external to the child and may be a source of good or of ill; but these can become a part of the child's nature, a possession forever, a heavenly treasure which moths cannot corrupt nor thieves break through and steal. There is no loss to a child so great as to have daily before him, embodied in his parents, weakness, wickedness, vice or hate; and there is no treasure a child can have comparable with wisdom, strength, righteousness and love in the home, incarnate in his parents. Each man is a child of the race to which he belongs and of the age in which he lives. Even the Christ, the Son of David, came only in the fullness of the time. Not until Solomon had reigned and Isaiah had prophesied, not until Daniel had suffered and John had preached was Christ manifested to Israel.

A man cannot rise much above his age. Newton would not have been possible a century earlier, nor would John Howard have visited and reformed the prisons if he had been born in Italy instead of in England. The individual life is shaped by the laws of nature. The changing seasons, the succession of day and night, the mountain and the river, animal and vegetable growth and decay, birth and death mould a man without his knowledge. This is still more the case with national customs, laws, literature, arts and sciences. These form an atmosphere which a man breathes in with every breath, as he does the natural atmosphere. This is especially true

of language. A language represents the mental achievements of a nation or a race. It is a record of their thinking during ages. It is their way of looking at things. So each man who learns a language learns to look at the world as those did who developed the language. This is shown by the power which the English language has upon the hundreds of thousands who come to our shores. They are seized not only by the spiritual might of those now living, but because their children learn English they are seized and transformed by the spiritual might of all the past. Chaucer and Spenser, Shakespeare and Milton, the English translation of the Bible especially, all preachers and orators, all sages and teachers, all heroes and martyrs, all the unnamed and unnumbered multitude who have given their thought and their deeds to the spiritual life embodied in the English tongue are forever present and potent wherever the language is spoken. They enter into the inmost life of those who use the tongue even in the most elementary way, and the life of the highest is most instinct with its power.

Marconi's invention has made more striking a fact long known, the persistence of motion. Set in motion with your lips waves of air and the ear with sufficient discrimination a few yards away can pick them up and interpret them. With an ear sufficiently delicate they could be discriminated as well at a hundred miles. By an auditory apparatus sufficiently delicate all waves set in motion by human lips from the beginning, both blessings and cursings, could be discriminated and interpreted. Much more is this true of the spiritual energies of man. Nothing is lost. And while the material decrease with the square of the distance, it is not so with the moral. "Our echoes roll from soul to soul and grow forever and forever." These moral energies conserved in language and literature and embodied in living characters seize the children of native and foreigner alike and transform them in their inmost life. We do not undervalue the advantage of a good environment; we do not under-rate, and it is well nigh impossible to overrate its power.

III. Yet heredity and environment are not the only factors in growth to complete manhood.

Man is not wedged immovable between two inert masses, heredity and environment. Man is a factor in his own development.

Even the tree is not determined from without. It grows according to its own idea, its own type. In the same soil, with the same rains and sunlight, the acorn grows into an oak, the chestnut into a chestnut. Even if the pear be grafted into the apple, the pear graft will bear pears and not apples. But man has higher self determination than the oak or pear. He can choose the kind of character he will become, and he can by effort become that which he chooses. Character is a second nature, and that second nature is a result of self-directed activity. The child has no choice where it shall be born, but the youth can have choice where he will live. He may either choose the hill-country or pitch his tent toward Sodom. If he pitch his tent toward Sodom, he will probably soon become a resident therein. Yet even from Sodom there is always possible an escape. This choice of place becomes greater with the advancement of civilization. Literally the world is all before a man wherein to choose his place. The child does not have a choice either into what family he shall be born; but he can within limits decide in what social circle he will move and into what family he will marry. He may select his friends and associates. He may choose his vocation and his way of life. Thus while he cannot escape from the planet on which he is, nor from the world of men by whom he is encompassed, he has great freedom as to the particular place and the particular persons among whom he will dwell.

But it is in the control which a man has over his own course of thought that he is chiefly master of his destiny. Nothing is an object to him unless, by attending to it, he makes it so. A library in a town may be a circumstance of decisive importance to one youth, but of no consequence to another. A saloon may be to one man the determining factor in his career, to another of little account. Within the sphere of a man's inner life, nothing can enter which he does not admit, nothing can remain which he does not welcome. Within that sphere, even God Himself does not enter with any coercive power. At that door He stands and knocks. If a man will open, He will come in; otherwise, He will not.

The freedom of man is an essential condition of his morality. Only the free can be ethical. "I ought" implies that I can. Responsibility implies ability. God, freedom, and immortality are, accord-

ing to Kant, the postulates of Ethics. You can no more have Ethics without them than you can have Geometry without the postulate that a straight line can be drawn. So all praise for right action and all blame for wrong action implies that the one praised or blamed was free. If we blame the murderer and punish him, it is because we believe he might have done otherwise. Whatever a man may hold as a matter of speculation, when it comes to an injury done to himself, he resents it, and holds the man who did it responsible. But if a man is not free, then his deeds are facts only, and no more worthy of moral blame than the freaks of the wind, or the damage done by the floods. Spinoza who denied human freedom was logical in declaring that Nero was no more worthy of blame for murdering his mother than he would have been deserving of praise for loving and cherishing her. But Spinoza like all men who live in isolation let his logic run away with his sense. It is the penalty of seclusion from the world of fact. A man will gravely argue that things do not exist, yet he will just as gravely and in the midst of his argument step out of the way of a railway train, —by his wise action contradicting his foolish reasoning. So a man will in one breath declare that all acts are determined, and the next announce his purpose to go to a certain place on the morrow; or lament the action of one man, and blame the course of another.

Man consequently is not passive in the presence of his environment. His mind is not a blank sheet of paper to be written upon by the sensations that come from the outer world. He is a creator; even perception is an achievement. He can form a world of thought and in that world his life is chiefly spent. He also transforms the world in which he is placed. It is not his to adapt himself to the environment, but to adapt the environment to his conception of what ought to be. As an originating center, he creates a social environment. He changes the biological unity into a moral unity, the pair into a family. He forms societies, states, nations. He creates sciences, literature, arts. These become his chief environment.

Only because he is free can a man make progress either as an individual or as a race. Heredity is conservative. It reduces constantly to an average. The son of the man of genius is the son

also of the mother who may not be a genius. The grandchild is offspring of the genius and of three others. The increment which the seer or genius adds to the progress of mankind comes not from the child of his body but from the child of his mind. It is the legislation of Moses that has increased the manhood of the race, not his sons Gershon and Eliezer. All moral progress is by the seer and prophet, not by heredity and environment.

Progress in manhood is progressive realization of freedom. Freedom is an achievement. Each man is born potentially free, but his freedom will not rise much above the spontaneity of the animal unless he realizes his freedom, by acting habitually according to right ideas. He must exert an energy of will proportional to the hindrances in his own nature and the obstructions in his surroundings. Every time he acts, he will find a change in his own nature; and frequent action in the same way will give his nature a certain set in that direction, a certain form which will be permanent. Thus character is formed, which is a completely fashioned will, a will fashioned to act according to reason and right. The full-grown man, then, is the free man, whom the truth has made free, and who has formed himself by action in conformity with right until he is master of himself.

Thus behind man is heredity,—the past entering into him, and transmitted by him; about him is the environment,—nature with her thousand voices, his fellow men with their myriad incitements and influences; within him, his free self, his self-determining personality, with the power to act according to an idea of law; and above him, and in him, and about him, compassing him indeed before and after, is God. Helpless indeed would be the case of man, if, with even the best heritage in his blood from the past, a heritage never perfect, with surroundings never wholly pure, with a will never strong and always liable to evil choices, there were no present and mighty and wise Helper. But such there is. Men are not castaways on this planet, forgotten by Him who made them. In heredity itself, it is He who is the upholder of the laws thereof, and He calls by name his Isaiahs, his John the Baptists, his Luthers, his Spurgeons, and writes all their members in His eternal purpose, while yet they are

not. In the mercy shown in the elimination of evil as well as in the mercy shown in the conservation of good, God is present.

But more than all that, it is God through whom comes into the soul of man the birth from above, the new heredity of the Spirit. Except a man be born from above, he cannot see the Kingdom of God. As Kant has declared, if a good will is to appear in us, this cannot happen through a partial improvement, nor through any reform, but only through a revolution, a total overturn within us, that is to be compared to a new creation. There is no fact better established than that there is a Power, a Person who can (and in multitudes of instances does) work in the souls of men this total overturn within, this new creation. If one or two should declare that of their own knowledge such change had taken place, and if their subsequent life corresponded with and confirmed their declaration, such a fact would be worthy of attention. But when such assertions are made by tens and thousands of thousands rising to hundreds of millions, differing in details, but agreeing in essentials; when these are made by peoples widely separated not only by space, but by race and by social condition,—then the fact is not to be disputed, but explained. Scientific men have been in late years compelled to this position, and are making a study of the Psychology of Conversion. This will result in great good. For the facts are patent to every one who will look, and can be collated by even the spiritually blind, just as treatises on optics have been written by the physically blind. But for the growth to the full stature of manhood in Christ, it is not enough to know that such re-birth can be. It is essential that each soul for himself be born from above. It is worse than idle for a man to sit lamenting that his own heredity is not of the best. There is not any that is entirely good. It is rather for him to seek, and to seek now, that heavenly heredity which is altogether good. They that seek shall find.

God will thus become in a special way the environment of the soul. Man becomes open to the touch and action of God. God could give without measure, as to One He did give without measure; but He limits Himself in His self-impartment according to the capacity of the one who receives. To him that hath shall be given, he that hath ears to hear, hears. But man is not in any case pas-

sive, either toward the world or toward God. He must by faith appropriate God. In appropriating God, he forms himself as a moral person by this activity. We must never fail in this face to face Knowledge of God, this Knowledge of Spirit through prayer and worship, if we would have our souls always illumined by the ever-present God.

While this immediate environing of God is first and so far chief, that no other is to be correlated with it, yet the Spiritual environing of God through means is not to be overlooked.

To the devout soul the heavens are always telling the glory of God, as to the Hebrew singer who saw so much further than many a scientist with all his optic glasses. God reveals himself to the man of science when he looks into the minute, even more wonderful than the vast; when he sees in the formation of the crystal the particles taking their places in due order like platoons of well-drilled soldiers; or when before his eye he sees the plastic matter of the germ undergoing changes so rapid and yet so steady and purpose-like in their succession that one who watches the process is almost involuntarily possessed by the feeling that some more subtle aid to vision might reveal the hand of the great artist himself,—so that with Agassiz he may almost dread to look again lest he might behold the face of God. Thus the heavens and the earth, animate and inanimate nature are all instinct with Divine wisdom and love.

The revelation of God in nature comes to man from every side and unceasingly beckons him to a higher life. But it is especially by the establishment of a Kingdom of God upon earth that the Father of spirits provides for the growth of the soul to the full stature of manhood in Christ. In connection with our text, it is declared that He gave apostles and prophets and evangelists, pastors and teachers for the perfecting of the saints, for the work of service, for the upbuilding of the body of Christ. Now this upbuilding of the body of Christ is not corporate, but individual. It is that each may come to a full-grown man, according to the measure of the stature of Christ. It is not chiefly by instruction that moral growth is attained. Indeed one writer of note maintains that the moral sense is dulled by iteration of precepts and that Ethical teaching demoralizes both teacher and taught. Certain it is that he who

teaches others the right way but does not walk in it himself is nigh to destruction. It is not by public preaching and by teaching that the church makes her power felt chiefly, but by the lives of her members, by their words and deeds, by their looks and tones, by their smiles and tears. This spiritual environment extends far beyond the church or cathedral walls. Its spirit penetrates the home, making matrimony holy and lifting the family meal into a sacrament in which the Christ may be discerned. It enters the workshop and changes toil into work, making the lowliest work a vocation, and the workman, not an artisan, but an artist who puts love into his work. It makes the state to be in fact as it is in theory, organized justice, and transforms it also into organized benevolence, teaching the ignorant, and caring for the defective and needy, as well as punishing the delinquent. The world of business is changed from a world of war each against each into a world of co-operation and mutual helpfulness, in which the golden rule prevails. Thus an environment is formed in the world through the Holy Spirit that is not unfriendly to the growth of manhood according to the divine standard.

But with these more favorable surroundings and influences will there not be a decrease in manly vigor? In fact, is not evil necessary in order that good may develop by struggling against it? Here we are reminded of the traditional oak on the mountain peak which, because of the storms of a hundred winters, has struck its roots deeper, spread its branches wider, and grown a trunk stronger. The actual oak on the real mountain peak is a scrub oak. The great oak of the forest needs soil and companionship. If exposed to the blasts, it indeed strengthens itself against them and becomes one-sided and tougher, but at the expense of symmetry. It is so far a departure from the ideal. So the human being grows in fullness of manhood by doing good, not primarily by warring against evil. We give all honor to the reformers who have waged a life-long war against wrong; but they have done so at the sacrifice in some measure of their self. There is need of a work of destruction as well as of construction in the progress of the world; and we do not belittle that work, when we say that fundamentally the work of advancing mankind is by construction, and those who are called to this work have

a better opportunity for growth in manhood than they who are called to the preparatory work of destruction. We admire the rugged strength and energy of John the Baptist, but we do not place him above the One who went about doing good.

So there is place even in the purest spiritual surroundings for the exercise and development of will. God has given a work of the greatest magnitude, calling for the broadest conceptions, for the greatest breadth of vision in planning, for the greatest energy and persistence in carrying it to completion, the work namely of making the Christ the moral and religious centre of the human race, to gather in one in Christ all things in heaven and on earth. Surely no ambition of Alexander or Caesar in magnitude surpassed this, and this is as beneficent as it is great. It is as minute also as it is vast. Not only does it take in every tribe and kindred and nation, but it includes in its purpose of bringing into willing subjection to the law of love every individual, even to the thoughts and intents of the heart. In a purpose so vast, there is place for the most energetic exercise of every will and the growth of every power of manhood, in those who are new-created in Christ Jesus. There comes to us therefore the word of hope and the word of duty. Mightier than blood, stronger than environment is the grace of God that brings salvation. There is the word of hope to every one whatever his heredity of limitation or of evil, that a man can be born anew, that the child of God is born not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is the word also of duty. Ye must be born again implies not only ye can be born again, but ye ought to be born again. However good may be the natural heredity, it does not make unnecessary the Spiritual heredity, the birth from above. We must not think to say within ourselves, We have Abraham to our father; for God is able of these stones to raise up children unto Abraham.

There is the word of hope to every man whatever his natural environment. Through grace he can make God the environment of his inmost soul, as every high life must be environed by the Highest. Through this he may, if he is not mature or strong enough to transform his environment, change to another; or through grace he may rise above his natural environment. Consider Paul, a prisoner

at Rome in the time of Nero, writing the letter to the Ephesians; or Augustine in the midst of the dissolution of the Empire, when the sun in the political heavens was changed into darkness and the moon into blood, writing his City of God; or Bunyan in Bedford jail, hearing the bells welcoming his triumphing Pilgrim into the Celestial City,—which when I had seen, he naively adds, I wished myself among them. These were uncommon men, choice spirits, to be sure; but there are millions such who in crushing poverty, in wasting disease, in straightened circumstances rise to a height as serene, and attain a manhood, a womanhood, as pure and as holy. It is not given to all to do a great work, but it is given to all to be pure, peaceable, full of good fruits, and without hypocrisy.

There is a word of hope also to every man, however perverted his will, however prone to evil his choices, in the grace which brings deliverance from the power of sin and from the love of it. He whose eye unwinds the mazy dances of the sky, must not forever live the slave of his own passions. He must realize the image of God in which he was created and have dominion alike over himself and over the world of things, putting things under his feet instead of being trodden under foot of all things.

With these words of hope and duty, each, I will not say of you, but each of us may go forth with confidence to the problem before us, the realization of a full-grown manhood, according to the measure of the stature of Christ. That the standard is infinite is not a ground of discouragement, but of infinite hope. That the problem which we are set to solve is infinite is a pledge that we are infinite also.

JUNE 19, 1904

VICARIOUS SERVICE

"Others have labored and ye have entered into their labors."—

JOHN 4:38.

WE HAVE in this a concrete example of a general principle. Vicarious service lies at the basis of Christian Society.

This is true of that fundamental Society, the family, as a moral institution. Man of all beings on the earth is longest in attaining maturity. He does not reach physical maturity until his twentieth year; scarcely moral maturity until he is thirty. He is thus long under tutelage, receiving from others and entering into the labors of others, especially of his parents. The animal receives from its parents instincts built into its organism, but it receives very little through imitation. The animal consequently is only a link in a chain; man is a member of a species. The animal is particular, man is universal. The animal lives in sensations and perceptions, at most in images; man lives in ideas. The animal at his highest thinks by association of images and reaches conclusions by trial and error; man reasons, applying general principles to particulars, and from particulars rising to general principles. The animal relates himself to the finite only; man relates himself to the finite and also the infinite and eternal. Moreover man is historical, taking into himself the past, while the animal is of today only. The squirrel of today upon Montour knows nothing of the deeds famous or infamous of the squirrels upon Montour a hundred years ago. Man on the other hand can make his own all that spiritual wealth and achievement represented to the educated man by the words Jerusalem, Athens, Rome. The squirrel does not become one with other squirrels on other mountains; but man can become a citizen of the world. Europe and Asia, all continents and islands, all seas may be his. The solid frame of earth beneath and the starry heavens above may be included in his demesne. He may rise even higher. In the measureless frame of things, in the marvelous adjustments and correlations of systems with systems, he may recognize the one creative and upholding spirit, and say to Him, Thou art my Father and my God.

Nevertheless man is born particular as the animal is. His universality is potential. He must achieve universality and freedom. This can be done only through the vicarious service of the family. For years his food must be provided, his clothing furnished, while he works his way into the experiences and achievements of his race, making them his own. He sees actions which he imitates, he hears words which he gradually understands and reproduces. Through language he inherits the vicarious toils of ages. Left to himself he would invent scarce a dozen words; but he is wrapt in an atmosphere of ideas expressed by words numbering hundreds of thousands, many with a history reaching back into a past far antecedent to historic records. The words the child first learns, father, mother, brother, sister, were developed in the far off times before our Aryan fore-fathers separated, the Hindoo to the East, the Teuton to the West, carrying with them through all the vicissitudes of milleniums, those words, the first learned and longest remembered. Language represents for each individual the thoughts of his race. By means of words he sees the particular by means of the universal. Into the perception of an oak tree enters for the developed man the thinking of generations. Still more the experience of past generations becomes his through prudential maxims; their concepts of morality, through customs and laws; their religious ideas, through forms of worship. Through the family, the social circle, the school, the work-shop, the State, the Church, the individual inherits a vast tradition of knowledge and wisdom, into which it requires years to initiate him. The more advanced and the more complex civilization becomes, the longer will the tutelage of each individual continue and the more will the principle of vicarious service prevail. The strong will serve and sacrifice for the weak; the mature for the immature; the wise for the unwise; the morally developed for the undeveloped; the best often for the worst.

The principle of vicarious service prevails in Economics. Christian civilization is not possible without wealth. The family as a moral institution cannot exist while men live in caves or herd promiscuously in a single room. There must be a house with separate rooms before home life can unfold. There must be roads also and means of communication so that the ideas of each may become the

possession of all. There must be cultivated farms and gardens; there must be buildings for religious, for educational and for municipal purposes in order that Christian living may develop. This can be accomplished only by vicarious service. Wealth is conserved energy. If all that is accomplished in the day be consumed in the day, there can be no advancement. Someone must produce more than he consumes, and conserve the surplus energy; otherwise churches and schools cannot be built, nor can sciences and arts be organized. At first this energy is stored by compulsion. The king compels the serfs of the state to clear lands, drain swamps, construct bridges, erect buildings. With the growth of moral character and the accumulation of financial energy, the wage system is introduced in which the workmen become owners in part, of the wealth of society. The necessity for massing financial energy in order to attain large results has given rise first to partnerships, then to corporations and next to the trust. With each advance the workman becomes more and more a sharer in the accumulated wealth of the world, so that it has come to pass that the mechanic today can have more comfort in his daily life than any king could have three centuries ago. Each man for his day's work receives his money—wage, which is a certificate that he has contributed so much to the welfare of society and is entitled to a part in the general wealth. By means of this certificate or money which he has earned he will receive so much that he himself has not earned, but which is the result of the labor of others, that it is within bounds to say that no American in this century earns one-tenth of one per cent of what he receives.

Into the house in which he lives, into the clothing which he wears, into the food which he eats, into the road on which he walks, into the car on which he rides, into the book which he reads, into all these needs of his physical, mental and moral life, has gone not only the work of the numberless millions who have toiled with their hands, but of those also who have wrought with their minds and hearts; men who have created mathematics, and science and art; men who have organized society and established law. To such an extent have we entered into the labors of the past.

The principle of vicarious service prevails in the State. Each State is the result of the labors and sacrifices of many generations.

History throughout is a record of such toil. We have entered into their labors. Much of the service rendered in building states is rendered by persons who are not conscious of the end for which they are striving. They are like the corals, building according to a plan which they know not; myriads of individuals through successive generations constructing the base; then other myriads through other generations building the cylindrical stem, then still other myriads through long series of years forming the swelling cup, till at last the structure stands complete, a mathematical wonder in stone. Not wholly unconsciously like the coral, but yet with only a dim consciousness of the end have the great multitudes of men in successive generations builded the states. More clearly have many men upon the heights seen from far off the end toward which they were striving, the realization of an idea which would require centuries, perhaps milleniums to effectuate. From such men arise the seers, the heroes, the martyrs of the race. Their service was vicarious. They received no just recompense for their toils from the generation with which they lived, but of which they were not a part. They looked for a City which was to come. They confessed that they were pilgrims and strangers on earth. It is not possible that we should estimate at its full value what we owe to them. As we did not appreciate the importance to our well-being of the men who work in the mines till a few seasons ago when the work stopped, so we do not value rightly the service to us of the men who have founded states, and preserved them.

We do not know the worth of a man till a crisis comes and the man is not there. If some years ago, in our neighboring city of Johnstown, some one had declared that the reservoir above the city should be destroyed, and begun an agitation, frightening women and depreciating property in that city, and had continued until the reservoir was condemned and dismantled, little would have been the gratitude of the people to their benefactor. They would merely have remembered that once there was a vast reservoir in the mountains above the city, and through the agitation of some one whose name has been forgotten, it had been condemned at great cost, and destroyed. But when on that fateful May afternoon the multitudinous waters came rushing down the valley bearing before them houses and villages,

carrying three thousand souls to death and destroying millions of property, then the people knew what a man would have been worth. So we do not understand the debt we owe to the men who by labor and sacrifice in multitudes beyond our power to comprehend have builded the government and established the laws under which we live. If we did, votes would neither be purchased by anyone nor would votes be purchasable as they are now bought and sold. The Constitution of the United States might well be printed in crimson; for into every sentence of it has gone the life blood of thousands of the best of the race. "We the people of the United States do ordain and establish this Constitution." What history is behind these words! What faces of heroes look out upon us from behind the printed words, William the Silent and Gustavus Adolphus and Cromwell and Washington. What orators and statesmen who pleaded for human rights in syllables of fire; Demosthenes and Cicero, Luther and Hampden, John Adams and Patrick Henry. What martyrs who sealed their fidelity to human freedom with their blood, Huss and Jerome of Prague, Tyndale and Rogers. We read in these opening words great parliamentary contests issuing in great monuments of freedom, Magna Charta, Petitions of Rights, Declarations of Independence. As we read we seem to hear the shouts of the victorious freemen on the plains of Marathon and Bannockburn, of Naseby and Yorktown. All these wrought for us upon whom the end of the ages has come. Nay, without Calvary itself these words of our Constitution would not have been possible.

Or consider the three amendments to the Constitution, the first establishing free labor, the second assuring nationality by making citizenship national, the third making caste impossible. These ideas cost in our own time the lives of three hundred thousand of our youth. They are steeped, every syllable of them, in the blood of heroes. The whole immortal document, and the whole frame of our political institutions are the result of vicarious service extending through the ages and involving a sacrifice even to death of millions upon millions of the noblest among men.

It is in the sphere of the Religious, that the principle of vicarious service especially prevails. It is to this that the Saviour refers in the text. He Himself had come in the fulness of the times. A great

work had preceded Him and had prepared the way for Him. In Hebrew history, for nineteen hundred years, others had been laboring. The soil had been prepared by Abraham and Joseph, by Moses and Samuel, by Ezra and Nehemiah, and Judas Maccabeus; by David and the Psalmists, by Isaiah and the Prophets, by Ezra and the Scribes. Into this long line of vicarious servants, Jesus was sending His disciples. He was sending them into a broader field which He had been getting ready for the harvest and for renewed sowing and renewed harvest forever. Into this wider field the Jews already had been dispersed, and synagogues had been planted in which the laws of Moses and the Prophets were read every Sabbath Day.

Into this field Jesus cast Himself as the seed of the new kingdom. He gave His life a ransom for many. Vicarious sacrifice lies at the base of Christianity. In that sign it has conquered. The ethics of Christianity is an ethics of service. There are but three types of ethics. There is the ethics of self-gratification. It is well expressed by the saying that we will get out of this world all we can while we are in it; and if there is another world, we will do the same with it when we reach it. The Church is not wholly free from this type of ethics. We are urged to attend church that we may enjoy ourselves and receive a personal blessing. Children are invited to Sunday School in order that they may have a delightful time. From some preaching we infer that the object of life is aesthetic enjoyment, to be surrounded with works of literature and art in an elegantly furnished room where we may sit and read ourselves away to everlasting bliss. Another ethics is that of self-sufficiency, the ethics of the Stoic and of the Pharisee. The other is that of Christianity, the ethics of service. The typical Man came not to be ministered unto, but to minister. He not only gives forth but He also receives; He both gives and receives from love, but He does not give in order that He may receive. As I have said, the principle of vicarious service is the heart of Christian ethics and the principle of the Church is vicarious service. It differs from the State in that its service is more spiritual and it is conscious of its mission. Everyone who enters devotes himself to vicarious service, taking Jesus as the beginning and type and goal of his life. The Church is organized benevolence. She gives forth. She invites into her fold the poor, the halt, the blind.

She does not call the righteous, but sinners. Only the needy can or will come. This work begun by her Founder has been carried on by the great company whom He has regenerated, and transformed and endued with power from on high. For He was not the only one. In one sense unique, in another He was the first born among many brethren, the teacher of many disciples, the leader of many followers. These have taken up the work and carried it forward with a zeal and an energy not inferior to that of the Apostolic Age; men not inferior to Peter and Paul, women as saintly, as noble, as true as Mary or as the mother of the sons of Zebedee. Into their labors we have entered; into fields white for the harvest, we have gone. Upon us is the duty, solemn beyond imagination, weighty beyond conception, to conserve, to augment, to transmit the inheritance we have received.

Such obligation Jesus felt as He saw the fields of Samaria white for the harvest. He Himself thrust in the sickle and after His ascension sent Philip to reap the yet more abundant fruitage. So Paul felt when he declared that he was the debtor both to the Greek and to the barbarian, both to the wise and the unwise.

We are trustees only, and it is required in a trustee that he be found faithful. He must at the least conserve the estate, not waste it. Immense financial energy has been wasted by kings and governments who, failing to realize that they were trustees for the general weal, squandered the resources of the people in wasteful wars and in monuments of their folly, Egyptian pyramids and Hindoo Taj Mahals, the wonder of after time. Not less has been wasted by aristocracies and capitalists in whose hands have been massed the results of the toil of millions and who have consumed it upon their lust or vanity, breeding envy and hate. "Not the possession of wealth, but the ostentation of wealth breeds discontent," says Montesquieu. Still more, the waste of wealth in display is unjust and causes righteous wrath. The people themselves waste in harmful luxuries and dissipation still more than kings or capitalists. It is matter of thankfulness that in the savings banks of the State of New York alone there is deposited chiefly by wage earners more than a thousand millions of dollars. It is cause for sorrow on the other hand that more than that amount is wasted each year in liquor alone, to say

nothing of the desolation of homes and the degradation of manhood and womanhood, as millions are crushed down into brutishness or degraded into beastliness. A deeper need than that of more wages is the need of moral character and self-control rightly to use what is now received.

There is waste of moral energy as well as of financial. Moral energy is wasted not only by vice and crime, but even more by inertia, by procrastination, by unreceptiveness, by idleness. The idle boy in the home consuming the energy of his parents in efforts to stimulate him to activity, the student in the school by his inertness deadening the interest of his class;— these are examples of a great multitude who by passive resistance to progress increase immeasurably the task of those who are striving, not without sacrifice, to advance mankind.

It is not however chiefly by preventing waste that we will fulfill our duty to Him who has sent us into a harvest which we have not sown, but by increasing the spiritual wealth of the world.

We can serve best by augmenting. We maintain our gains by advancing. Each advance pledges us to further progress. Each success requires another to complete it. So each progressive generation binds the next to greater achievement. There is an old saying that if Satan gets one drop of our blood he will get the whole body. The converse is more true. If God gets one drop of your blood, He will get your whole body. Each service for God not only opens the way for another, but guarantees its performance. If one generation produces a Franklin, the next must produce a Morse, the next a Field, the next an Edison. If Paul preaches the Gospel to the Romans, Irenaeus must proclaim it to the Gauls, Ulfilas to the Goths, Augustine to the English, Boniface to the Germans. If Carey preaches to the Hindoos, Judson must preach to the Burmans, and Morrison to the Chinese. So the beginning is half the whole work. We rightly honor the past by pressing on into the future. This is the way to keep the first commandment of the second table of the Law. We do not honor our fathers and mothers by chanting their praises or building their monuments. We rather honor them by carrying forward the work of righteousness which they left unfinished, by correcting what is defective, by strengthening what is weak, by developing what is good. Thus both individuals and nations will inherit the

promise; their days will be long in the land. For the land is leased upon condition that it be improved. The youth who does not honor his father by improving his inheritance soon loses it; the nation which does not develop and improve the institutions and laws it has received from its founders will soon decay. We do not depreciate proper reverence for the past. The study of the past is of value if it stimulates to worthy deeds; but no nation can prosper which spends much of its resources upon monuments and lingers much among the tombs. That way is national death.

We augment our inheritance of spiritual wealth by developing character, both our own and that of others. The most precious gift a man can make to his family, to the community, to the State, to the Church, to Heaven itself, is righteous manhood. More instructive than all libraries, more refreshing than all fountains, more inspiring than all statues are real men of noble life walking the streets, negotiating business, engaged in social intercourse, performing the duties of the citizen. There may be too many public libraries, too many parks, too many art galleries, but there will never be too many true men and faithful women. Not every one can give to his town a library or a park, but everyone can bestow a more precious gift, the gift of a true life. The development of one's self is essential to work for others. One must live or he cannot love; one must know or he cannot teach; one must have found Christ himself, or he cannot point the Way to others; one must be morally formed and developed, or he cannot influence others to righteousness. The development of one's self is an end in itself, and not wholly a means to aid others. One must love himself as he loves his neighbor. In our enthusiasm for society and institutions we may undervalue the individual. The individual man today is as central to all problems of social life as in the times of Christ or of Luther.

We increase and transmit the great spiritual heritage upon which we have entered by aiding also in the development of character in others. Whoever leads one boy into the way of righteous service has done an immortal work. High the life of the boy may possibly be, or lowly as is the life of most of the great body of average men and women. By the average men and women, the great multitudes, is the work of the world carried on, homes built, the state developed, the

Church founded. Where is the monument to that mother who nurtured the childhood and youth of Abraham Lincoln? What is the name of that class leader who lead William McKinley to a Christian life? A few are known, but what is the memorial on earth of the vast throng of faithful men and women who in little churches by the roadside have lovingly served and died in the faith. William Staughton neyer preached a sermon to a greater audience than when he preached in a farmhouse to a little group among whom was the lad John Price Crozer; for there was begotten the Crozer Theological Seminary. But what are the names and where the memorials of the other William Staughtons, thousands in number, instrumental in God's hands in converting other John Price Crozers by the tens of thousands, each of whom in his place has been as faithful, as loving and as true?

One morning four hundred years ago in a German college town a young student, pinched with hunger, sang from door to door to obtain a morsel of food. Repulsed from three houses and plunged into melancholy for lack of bread, he thought to return to the mines whence he came. It was a fateful moment in human history. He tried once more. As he raised again that sweet tenor voice in plaintive strains, the door of the house opened and the young man entered. Never through any door for fifteen centuries passed so much as passed in that morning through the open door of this good Shunamite of Eisenach. Through it passed constitutional government, civil liberty, universal education, the Protestant Reformation. The boy was Martin Luther. That voice pleading so plaintively for bread, was destined to wake the nations from the deadly sleep of ages as though the trumpet of the Archangel himself had sounded from the rending Heavens, awake them to sink into such a baleful slumber no more forever. The name of the good Shunamite of Eisenach is recorded in history, but there are Ursula Cottas as noble and as devoted as she; I mean such as your mother and mine, numberless like the sand by the sea-shore, luminous as the stars of the Heaven, who have cared and are caring for and training to manliness and service the Martin Luthers of the days that are and of the days that are to be. Let them continue their holy ministry, their vicarious service, and

we need care but little what the Czar is scheming in St. Petersburg or the Mikado at Tokio.

Spiritual energy can be made concrete not only in individuals but also in institutions. In Sociology one and one are more than two. One shall chase a thousand and two put ten thousand to flight. Organization multiplies and perpetuates power. Whitefield was a more eloquent speaker and in certain ways an abler man than John Wesley; but Wesley organized and Whitefield did not; and so the influence of Wesley is multiplied a thousand fold. Let building be done in connection with some institution already established if such can be found. An effort will produce in that way five fold the result that it would if put forth either isolated or in establishing a new organization. More can be accomplished by positive work than by negative. The man who endows a chair for studying the causes and means of preventing tuberculosis does more for mankind than he who establishes a hospital for incurables, meritorious as the latter may be. Whoever builds a factory to weave clothing for the people and furnish employment to hundreds or thousands is doing a wiser service than if he doles out his money to the poor. The man who supports good men in office with due recognition of their worth is doing better for his country than the man who spends his time "denouncing wickedness in high places." He who by promoting education and religion builds up the young in character does better than he who by promiscuous gifts increases the great swarms of beggars and tramps who infest the land. Not "to every one according to his needs," which is to place a premium on idleness and inefficiency; but to every man according to his worth and merit, is the wise principle of giving. Institutions for the defectives and prisons for the delinquents, though necessary in our present grade of civilization, are evidences of our failure, tributes to our good nature, perhaps, but not to our wisdom. In the perfected state we will find neither poorhouses nor jails, and asylums will be few, if any.

When the great Harvester, who came not to give service merely but to give Himself in the reaping, sent His disciples into the harvest, He failed not to go with them. If He Himself does not prepare the workers by His regenerating and purifying power, if He does not give strength and wisdom for the daily task, then will our effort end

in flat failure and our hopes in blank despair. But He is with us, His name is Emanuel. Not in an abstract way is He, the Holy Spirit, present until the consummation of the ages; not hovering as a dove in air, but in us and working through us who are His agents consciously doing His will. He is present in our thoughts and words. All languages and literatures have been modified by the words and works and death of Jesus. All our songs speak of Him. Webster's thought of the drum-beat encircling the whole earth with one continuous unbroken strain of the martial airs of England is more than paralleled by the ascriptions of thanksgiving that arise from grateful hearts following the sun until the West becomes the East again. The Hebrew captive by the waters of Babylon refused to sing the Lord's song in a strange land. It has come to pass through the blessing of God in the vicarious service of His followers that no land is now a stranger to the songs of Zion. It is He Himself who is in that mighty current of power embodied in family and workshop and commercial mart; in school and state and church; in language and literature and worship; who with ever widening and deepening sweep is flooding the energies of His followers with the omnipotence of God, making even the lust of gain as well as the wrath of kings to praise Him. These followers are not few. That the spirit of vicarious service has not perished from the earth, the martyrs of China in our day have shown; our Dr. Leslie joyously departing for the marshes of Africa has proved it. The pierced hands of Calvary are still beckoning on; the bleeding feet are still pressed firmly on the flinty shard; the heart of the Son of Mary is still filled with a divine fury of love for the redeeming of the world. Great is the company of those who are following; from every tribe and kindred and tongue and people they rise and go forth. The attraction of the cross has not ceased. The glory of vicarious service has not been dimmed. There is no less need of vicarious service now than in the generations past. While external conditions change, fundamental principles remain the same. No home can exist except by vicarious service upon the part of fathers and mothers. Education can be carried on only by vicarious service; the teacher can receive no return in kind from the pupil. The State can be preserved only by the vicarious service of patriots; the Church advanced only by sacrifice on the part of the members. Wherever

none are found among her citizens to sacrifice for the state, I will not say that the state will die, I will say rather that such a state is already dead.

Into such work all are called and each according to what he has received should render service. Great therefore is the responsibility of educated men and women. Others have labored and you have entered into their labors. Into your lives have gone the sacrifices of your families, fathers and mothers whose joy in your success will be deeper than any other joy they can know, whose grief in your failure will be keener than any other grief they can feel; into your lives have gone the vicarious services and sacrifices of past ages, of thinkers and doers, of patriots and martyrs; into your lives has gone consciously or unconsciously the sacrifice of Calvary; and therefore there should go forth from your lives a stream of power constant and increasing for the blessing of the world, that others may enter into yet larger labors than these into which you have yourselves entered.

JUNE 18, 1905

PREPARATION FOR LIFE'S CRISES

"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."—LUKE 12:40.

WE HAVE in this a lesson of preparation to meet the crises of life. Such crises are commonly conceived as sorrows, trials, temptations. Such testings are very real and preparation should be made to meet them. But testings as real and as vital come in the opportunities of life. As more fitting to this occasion, we will confine our attention to the latter class.

Opportunities of usefulness and of honor come to men. To young men and women, particularly to young people about to leave their college and enter upon the more active duties of life, all places seem filled. The men who occupy these places of responsibility and power have in an important sense made the positions which they fill. No one can really take the place of another in the world's work. Each must make his own place. All the work of the world must change hands within a few years. There is no future event more certain than that. In our own land, the ten millions engaged in agricultural pursuits must, in a few years, be replaced by ten million others. Every farm and garden, plantation and ranch, will change hands. The work of the seven millions engaged in manufactures and the mechanic arts, of the five millions engaged in trade and transportation, the work of all these mighty hosts will pass to their successors. The millions of American homes, the bulwark and glory of our institutions, will find others presiding over them in place of the mothers who now give them beauty, dignity and worth.

In the professions it will not be different. In a few years the four hundred and fifty thousand teachers in schools and colleges, the hundred thousand clergymen, the hundred thousand lawyers, the hundred and forty thousand physicians, the thirty thousand journalists, will each have ceased from his labors. Every president of every college; every head of every banking or mercantile establishment; every

judge in every court; every legislator must have a successor within years that are few. In view of this momentous fact they that are wise will make preparation for the responsibilities which will soon be theirs. It is not a question of work to do but of preparation for the work.

1. There may be physical preparation for the responsibilities of life. On the earth here, our life is lived in the body. The body is not an evil, but a good. It is the handiwork of God. It is the indispensable means of modifying and controlling the world about us. The mere fact, for instance, that men have thumbs is of utmost importance to their mental and moral development.

The body is the support of thought. While the brain does not think, nor see, nor hear, yet there would not be for man in present conditions either sight, or hearing, or thought, except for the central organ, the brain. The connection between the brain and mind is much more intimate than was once supposed. Every act we do, every thought we think leaves a permanent modification of the nerves, which will be our ally or foe when the stress of temptation comes. Nothing we do or think or feel, is ever wholly wiped out. This is the modern scientific view. The theological view is expressed by Paul: "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" And again, "If any man defile the temple of God, him will God destroy." The error sometimes made is to refer this destruction to some future world. On the contrary it begins forthwith, and continues to completion. But this is only the negative side of a sublime and helpful truth. If any man sanctify his body as the temple of the Holy Ghost, him will God upbuild. The upbuilding also begins forthwith and goes on increasing. This is the teaching of Science, as well as of Theology.

Says Professor James: "As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work." There are in this matter of physical preparation two extremes. On the one side is the athlete whose life is in the games in which he engages. It is as true today as in the time of Aristotle that the man who devotes his energies exclusively to athletic exercises in his youth seldom attains eminence

in any intellectual pursuit, and becomes old at an early age. The other and more common error is to give so much time to study that the health is injured. It is not often that a student is injured by working too hard. The harm is done by spending too many hours in work, and from worry and anxiety. While it sounds quite commonplace to speak of care of health, of exercise, food and sleep, all experience shows that advice upon this subject is greatly needed. The rose flower cannot be indifferent to the rose stalk and roots, nor to the soil in which it grows. However soaring may be his ambitions or however fine his fancies, there are no angels charged with bearing up in their hands the man who defies the laws of his physical nature. Newton may weigh the earth in a balance and measure the stars, but quicken the circulation of his blood only a little, and his thoughts will be as incoherent and as worthless as a maniac's. Health and strength, always needful, will be imperative in those great crises when a man must work at his best day after day, without cessation. How fearful, then, the thought to a man that, but for the lack of physical force, great service might be done for some great cause; but for lack of reserved strength, the work goes undone forever.

II. There may be mental preparation for the responsibilities and crises of life, a preparation both of power and of knowledge. Mental power comes only through the discipline of years of continuous and rightly directed effort. Practice makes perfect, but "bad practice makes perfectly bad." The courses of study in the schools have been planned as the result of the study of the human mind and of experience through many ages. Not without reason has been placed prominently in every course of study Mathematics,—not only because quantity is an important category of human thinking, so of human activity, but also because that study trains more than any other to concentration and continuity of power. Not without reason have in all ages Language and Literature been granted a large place in the schools and in life. Language chiefly differentiates man from the beast. Through it man enters upon the spiritual heritage of other times, becomes heir of all the ages in the best that has been thought and done by man, and partaker of what has been communicated to man through seers and prophets who spoke as they were moved by the Holy Ghost. Not without reason has there been conceded a large

place to Science,—the Science of man both as an individual and as organized in society,—the Science of nature both inorganic and organic,—so that the student may know himself and the world, and God the author and ground of both. Such breadth of study is necessary both for cultured completeness and effectiveness. To this must be added the special training for the vocation which each man will follow. The more advanced civilization becomes, the longer and the more thorough must the preparation be, and the more it will be demanded by the necessities of life. The world is demanding educated men, and more and more a man must have adequate education to meet the requirements of the times. We hear often of the conceit of the College man; but the conceit of the College man is nothing to the conceit of the youth who thinks his native talents are sufficient without discipline to compete with the man whose powers have been disciplined by years of toil.

Mental preparation implies knowledge. There is an old saying that knowledge is power. But not all knowledge is power. The erudition of Dominie Sampson was weakness; the knowledge of Francis Bacon, assimilated, correlated and systemized was power. Each man must make his knowledge his own by prolonged reflection. He must see things from his own point of view. His knowledge becomes power when it has been penetrated and transformed by his own personality. Then it becomes power available in emergencies whenever they may come. The test of power in knowledge is, Does it come when needed? When Satan tempted Jesus to cast himself down from the pinnacle of the temple, Jesus did not need to hurry to the Synagogue and search the Pentateuch for a suitable answer, but instantly replied, "It is written, Thou shalt not tempt the Lord thy God." The knowledge of Jesus had been transformed into wisdom; it came when it was needed.

While true power is the result of time, it is the sure result of rightly directed effort. A man need have no doubt as to the result, whatever line he may pursue; if he faithfully and continuously works, he can depend upon the result more confidently than the husbandman upon the harvest. Surely and steadily his power of knowing and judging in his line of knowledge will be built up, so that he will come to feel well-grounded confidence in himself and will be recognized by

his peers as a master in his sphere. It will take time and persistence. I suppose no man in this generation has a more thorough knowledge or deeper insight into the New Testament than President Weston of Crozer Seminary. This is due to the fact that more than three-score years ago, Dr. Weston resolved to know, as far as in him lay, the New Testament Scriptures. It has been his meditation day and night. Every month for years he has read the book through, and while reading and giving due weight to what others have thought he has looked into the books with his own eyes and has seen them for himself. As a consequence he discourses upon them with a fullness, a freshness and a penetration without parallel, though now past four score years,—a time of life when many lapse into stereotyped thoughts. I will not promise to any one that he could do precisely the same. But each one may be assured that only persistent thought can bring wisdom; and that to each who will pay the price, the power of Knowledge is sure to come.

Recently Dartmouth College celebrated the graduation of her most famous alumnus. In his life there is an example of the importance of reserved power to meet a sudden emergency. It was on the twenty-fifth of January, 1830, that the doctrine of nullification was urged in the Senate of the United States, argued with the iron logic of Calhoun and the persuasive rhetoric of Hayne. If that doctrine were accepted as true, then the union was a rope of sand, to be sundered by the first breeze of dissatisfaction; if that doctrine were accepted, then this continent would have the same experience as Germany for centuries with its independent warring states. If you would know what was depending on that fateful day, read Schiller's Thirty Years War. Not any History, but Schiller's, for Schiller wrote with his heart. It is as if a man slit his veins and with the blood yet warm wrote the story of his country's woes. Whether some Schiller would have to write in the same way concerning our land was the question of that day. To many, perhaps to most, it seemed that the speech of Hayne could not be answered; and to those who loved their country, it was as when the father lays away forever his eldest born. It was midnight darkness. The hour of destiny had struck. Who will go forth to meet it? Now there was one there who had gathered into his physical frame the

granite strength of his native New Hampshire; one who had disciplined his mind with Mathematics and Classics; one who had meditated profoundly on all forms of government ancient and modern; one who knew familiarly all facts and all men in his country's history. On that day, pregnant with the fate of empire, there had gathered the members of the lower House which had dissolved without adjournment. There were seated the representatives of foreign Monarchies, each revealing by his eager look the confident hope that the great Republic of the West, the star of hope for the lowly, would soon go out in darkness forever. It was on the twenty-sixth that Daniel Webster rose in his place to reply. In his rising he seemed a pillar of state. "Sage he stood with Atlantean shoulders fit to bear the weight of mightiest monarchies. His look drew audience still as night, or summer's noontide air." From vast reserves of knowledge and power, with relentless logic, he ground to dust the arguments of his adversaries. Yet in his heaviest blows, there was the feeling that he was putting forth only a fraction of his strength; in his highest flights, it was felt that his mighty pinions could mount with imperial ease to yet loftier heights.

There was no opportunity for special preparation and there was need of none. Indeed there could have been none. All was done long before. And when he closed all knew that this was a speech that would never be answered. Not its logic or facts, perhaps, but its apotheosis of the Union,—an ideal for which men in less than two score years thereafter died and counted death as gain. That speech was repeated from every platform and every pulpit; that speech was declaimed in every school house from the Atlantic to the Pacific, till its sentiments of "liberty and union, one and inseparable," entered into the consciousness of the people, a possession forever.

I do not say that to every one, nor to any one of you will come a crisis like that. But I say that to every one will come emergencies and opportunities differing in degree but not in kind; and that the same kind of preparation will enable him to whom it comes, to go forth and meet it with like power and like result.

III. Moral preparation may be made for the opportunities and crises of life. The moral concerns the will. "Character is the completely fashioned will," is a saying of Novalis.

The first requisite of character is energy, tenacity, persistence. Both in ancient and modern times, alike in pagan and in Christian writings, too much stress has been laid on innocence, harmlessness, passive endurance. The first great commandment of God is, "Be fruitful, multiply and replenish the earth and subdue it, and have dominion." It is the command of action, of energy, of skill. It commands all sciences, the mastery of things by knowing them; it commands all inventions and discoveries; it commands all roads, and bridges and buildings; all farms and gardens; the whole transformation of the world from the crude state in which he receives it into the finished product which he forms. The great commandment of the gospel is also a commandment of work, of energy, of persistence. Go ye and make disciples of all the nations. Like the first great commandment to the race, this second great commandment is of world-wide scope and of perpetual obligation. In carrying out the commandments there may be preparation of heart, of mind, of will.

The fulfillment of each requires energy of character. Energy of character is to a great extent a matter of inheritance. No education could give a common man the energy of Napoleon. But preparation may be made in this fundamental demand of morality, as well as in others. A man may make circumstances reinforce his will; he may place himself in conditions that will strengthen his purpose; he may gain momentum and force by continuous activity in right lines so that he can easily break through opposition. More especially he must not sit down under defeat or make a surrender to obstacles. In this way a space will clear about him. The strong man is not tempted by his fellowmen as the weak one is, nor are his designs so often hindered. The spontaneous judgment of mankind has awarded the highest honor to men of energy, of force, of achievement. The charge has been made against Christianity that it is negative in its morality and produces weak men. This charge has arisen in part from the emphasis which religious teachers have placed upon the negative virtues and upon the passive side of the character of Jesus of Nazareth, often to the extent of ignoring the tireless energy shown in His ministry, and His mastery over Himself and others even in His suffering and death. The great com-

mandment of the law is not inconsistent with the great commandment of the gospel, or the great commandment to the race. The great commandment of the moral law is, Thou shalt love thy neighbor. While the great commandments of work map out the field of moral endeavor, the great commandment of the law makes known the principle of moral activity. Not fear of punishment nor hope of reward but love is the mainspring of ethical endeavor. Upon this God has rested His spiritual kingdom; out of it flow social activities. Men go to their work morning by morning, year by year, spurred on by love; the output of factories will vary as much as thirty per cent, depending upon whether there prevails among the employees a feeling of good will, or a feeling of hate with consequent dissension. In the home the whole life of the mother is a testimony to the strength of love. Moral preparation for the duties and tests of life consists mainly in growth in love. The man with a family, Bacon says, has given hostages to fortune. It may be added that the man with a family has placed himself under bonds to morality. A man in isolation cannot grow either in symmetry or strength. Though there may be a demonic courage in hate, there can be real heroism only in love. Power of will is developed by social service. A man accumulates moral power not by reflecting in solitude upon the good, the beautiful and the true; but by doing good in the family, in the community, in the state and in the church. We cannot emphasize too strongly that only by doing service in the various relations of life can we grow in moral power or be strong to resist temptations. Even Jesus was tempted in the wilderness, not while he was going about doing good. There is a time for the wilderness of self-communing and reflection; but growth comes by actual work among our fellowmen, by positive doing good, not by refraining merely from doing evil.

Right doing must be from right motive. A right action done from prudential motives will not be entirely good. Common prudence will dictate that we do good; it is for our moral and social health that we do so. Yet the man who lives on the plane of prudence can never be at his best either for service or for resistance of temptation. Upon the level of values, every good has its equivalent, and the man who lives upon that level, places virtue and vice

upon equal terms. If action is determined by the amount of pleasure it affords, then because a certain vice, say intemperance, gives some pleasure, (though in the estimation of most persons, temperance gives more pleasure), according to my estimate of which gives me the more pleasure will I be temperate or the reverse. Now if a man lives on this debatable land, he will be the double-minded man of whom James speaks, unstable in all his ways. To every proposition there will be an opposite; to every reason for acting one way, there will be a reason for acting in the opposite way. But in the sphere of right, in the realm of dignity and worth, there are no equivalents. This is the significance of our Saviour's question, What shall a man give in exchange for his soul? In the lower sphere, for every value there is an equivalent, or at least an offset. But in the sphere of dignity, of worth, of personality, there are no equivalents, there are no offsets. The national honor cannot be bartered for national gain; the family dignity cannot be compromised for family position; the worth of manhood or of womanhood cannot be sold in the market for money, for office or for fame. What shall it profit a man if he shall gain a million dollars by becoming a thief and so degrading his manhood? In return for manhood there is no equivalent, not because there is no value equal to it, but because manhood and womanhood cannot be in the market. They should be in the realm always of worth, of dignity, of right. In that realm, the man is strong; in the lower plane of values, he is shorn of his strength and becomes as other men.

IV. The sphere of worths, of dignity, is especially the sphere of religion, of the Christian religion. The incarnation stamps man as of immeasurable worth. In paganism, man as man is of little value, and of no worth. The king or the noble has dignity, but the common man none. This explains the callous indifference of the best of the pagans to the loss of human life. The slaughter of millions in the wars of the despots was no more to them than the slaughter of tent-caterpillars to us. "What are a hundred thousand men in comparison with a man like me?" Napoleon is reported to have said to Metternich. So to the philosophy of materialism or pantheism man is nothing. "The eternal Saki from his cup has poured millions of bubbles like us and will pour." This

attitude is impossible to one imbued with the spirit of Jesus. To him the lowliest is a prince of the blood, a child of God. To him, the fallen is a palace still, though a palace in ruin. By the diffusion of the idea of the incarnation, God manifest in the flesh, men are coming more and more to respect themselves.

The Christian religion, as a basis for this self-respect, brings every person who will into direct relation to the Supreme Personality, and so lifts each man into the realm of worth, of dignity, of personality. Morality through such religion becomes authoritative. Authority is from persons only. We may fear things or forces, and so modify our bearing toward them through fear. But we can respect and love only persons, and these alone have authority. The Supreme Person alone has supreme authority. Morality from such source is absolute and unconditioned. That honesty is the best policy is true as an induction of experience, but such principles can never give firm foothold for an honest man. As long as a man says, "I will not do this dishonesty, because I do not believe it to be good policy," he is near defeat. But let him say, "It is wrong," and his feet will have a firm footing. Even in the far away time, the tempted Hebrew youth triumphed gloriously when he said, "How can I do this great wickedness and sin against God?" Whoever then would prepare himself for the responsibilities and trials of life must become united personally with the personal God. In that way he will be able to decide all questions on the basis of worth and dignity. In that way he will be strong. Like Hercules with Anteus, he will lift his adversary from the earth, and in the higher realm will vanquish him.

The Christian religion not only raises man in his motives into the sphere of worths, but it also endues with power. It is because of the power of God freely given that a man can carry out the principles of morality. It is not ideals which men lack so much as power to actualize them. It is because of their lack of this power that the Chinese are floating inert, a great derelict in the stream of time, notwithstanding the excellence as prudential maxims of the Confucian morality. As philosophers have tried to construct a Christianity without Christ, so psychologists are trying to explain the Christian life without God, without Christ and without the Holy Ghost. The scientific study of conversion will be productive of much good;

though much of it is painful, because so much like the comments on light by a man born blind. We need in our lives not an idea or ideal of God, but God himself; just as we need not the idea or the ideal of a friend, but the friend himself. When Demosthenes was asked what was the first requisite of an orator, he answered, Action; to the question as to the second and third the answer was the same, Action, Action. To the question as to what is the first need in preparing for the responsibilities, the duties, and the testings of life, my answer would be, God in the soul. The second answer and all would be the same. That is the Alpha and Omega, the beginning and the end of moral life.

With each advance in civilization, the responsibilities of men become more weighty, the testings more severe, and therefore the need of preparation more urgent. This preparation must include the whole man. It cannot be attained by thinking or resolving alone, though it cannot be obtained without both of these. It is attained by thinking, and resolving, and doing. He that heareth these sayings of mine, says the Master, and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock.

JUNE 18, 1906

THE DESTINY OF MAN

"What is a man profited if he gain the whole world and lose his own self."—LUKE 9:25.

IN MARK, the further question is asked, What shall a man give in exchange for his soul? The reason nothing can be given in exchange for the soul is that the self, the soul, is not in the sphere of values, but is in the sphere of worths, or dignity. Only in the sphere of values are exchanges possible. In this sphere, every value has its corresponding value, or equivalent. For some things there is a market price. So much expenditure of thought and muscle can produce them; and therefore their equivalent can be produced with an equal expenditure of thought and muscle. Things which bring the regular market price are the product of the skill and work of the average man and satisfy the general wants of mankind. Such are food and clothing. Man is not to be reckoned among these.

There are other things which command a fancy price. In this case the valuation does not depend upon the usefulness of the article, nor upon the amount of work that has been put upon it. Such things have reference not to needs but to taste. Valuation may depend upon rarity. A volume from the press of Faust would bring an amount that would purchase a good library of recent books. Or it may be the product of special skill. There has been but one Michael Angelo, and there will not be another; a work from his mind and heart cannot be duplicated and will therefore command a fancy price. All these, however, remain in the realm of values. Each has its equivalent or price.

But when we come to man, to a person, to a soul, the case is otherwise. He is not in the sphere of values. There is no equivalent for personality. Nothing can be given in exchange for the soul, because the soul, the self, is not a subject for valuation at all. Man is in a higher sphere than that of values; he is in the sphere of dignity, of worth. If man were a mineral, merely a chemical com-

pound, his equivalent might be found in terms of gold; or if he were an animal, his value might be stated in terms of sheep or oxen. But being a man, a person, his value cannot be fixed, there being no standard by which it may be measured.

While the man on the one side is related to the finite, on the other he is related to the infinite. While he perceives things in space, extended and resisting, he intuits space as an infinite and indivisible unity. While he cognises events as occurring in time, he intuits time as eternal. Man stands as the eye of this looking-upward-and-Godward, he alone able to see upward and Godward. He is therefore incapable of valuation. He is not in that realm, as things are, but he is a being of measureless dignity and worth.

Man's place is not with the animals. He is not the highest of the animals. In his essential nature, he is not an animal at all. The animal is a link in a chain. Through it as a link is transmitted the organism with the instincts of its species. A man, on the other hand, is a member of a race. He inherits a civilization. He enters purposely and consciously into the achievements and acquisitions of his race. The animal has no past. It does not express itself in universals but in particulars, not in language but in cries. The cry of the animal vanishes into air and is lost forever; the word of a man is not thus evanescent, but has an essential immortality, because the word lifts the soul out of dependence upon the senses and makes it thus capable of a life independent of the body. Man starting out from intuitions of space, with imaginary lines, surfaces and volumes, constructs a great science which is not only independent of the senses, but also of the experience of the external world, and by that science shows that he belongs to a sphere entirely above the animal organism. Consequently, such a being cannot be expressed in terms of the organic,—ethics cannot become a branch of biology. The dissoluble and mortal cannot measure the indissoluble and immortal.

While the animal as a link in a chain inherits and transmits in its organism certain experiences of its species, it does not inherit and transmit a civilization. It has no science, no poetry, no art. It perceives the world external, but it does not think the world. The animal has no history which it makes its own by reflection, and by

the light of which it directs the life. The ox has no heroes or martyrs by whose examples it is incited to noble deeds. It has no Washingtons, no Lincolns, no Pauls or Savonarolas. It has no future. The least part of man's life is in the present, in the here and now. The past is his, not only through the stretches of Aryan and Semitic History, through Chaldean records and Babylonian inscriptions; but also through earth-formation as age by age was builded the crust on which he dwells; and through the still greater aeons of star-formation and planet-forming, while star mist was changed into suns and rounded off into planets and systems. Man makes all this past his, as well as the past of yesterday and last year, while the animal has not even a yesterday.

Man lives also in the future. While his body is in the world that is, his soul goes forth into the world that ought to be, into which he transforms the existent world. It is his vocation not to exchange himself for the world nor change himself into the world, but to put the world under his feet. Thou hast put all things under his feet, says the Psalmist. Man does not place his feet upon the world in contempt of the world, but as master and transformer of the world. He imbues the world with spirit so that it becomes a home for him, not a place to stay in. He does not adjust himself to the world, but he adjusts the world to himself according to ideas, to plans which pierce far into the future and the distant. To replace his tent of worship, he shapes the stones and cedars of Lebanon into a temple so vast and splendid that they came to imagine that man was made for the temple and not the temple for man. But the man is evermore greater than any temple. Also the home, if it be a real home in which men live and love and serve and worship, is greater than the cathedral into which he occasionally or periodically goes, to gaze or even to worship. The home, again, is not measured by the bigness of the house in which it exists, but by the kind of life lived in it. Greatness does not depend upon the size of the walls but upon the character of those who are within. The hired house in an obscure street in which Paul dwelt two whole years receiving all who came unto him, and preaching the Kingdom of God, was immeasurably greater though by no means so big as the palace of Tiberius on the Palatine hill, overlooking Rome.

There is no comparison in greatness between Biltmore and Mt. Vernon. It is the man who gives dignity to houses and lands and the world. Scotland is greater than South America, Holland is greater than South Africa; though neither is so large in land, both are greater in men and institutions.

Man cannot be measured in terms of things because through his personality he is related directly with God, the Personal. If the universe were grounded in force, there would be no place for dignity or worth, but only for values. Under the concept of force, man has little value and no worth. All the force there is in all human organisms is insignificant in comparison with the force embodied in a planet,—our own, for instance, moving through space at a rate of nearly seventy thousand miles an hour. Man dynamically is of little consequence in the universe. As an organism he has value to be sure, but his value is infinitely small. But if, as is the truth, the world is grounded in a personal God, a Being, who has power over His power and knows what He is about, then there is place for beings who are not in the sphere of value, but in the same sphere in which God is, that is in the sphere of worth or dignity.

A strong evidence to my mind of the divine origin of Genesis is that it begins with the statement, In the beginning God created the heavens and the earth. This is a recognition of the fundamental principle of all morality. It places the world of things distinctly below the Personal. It makes the Personal supreme. The Personal and the world of things animate and inanimate are not in the same class. This is the moral significance of the declaration that God made man in His own image. It is not in the likeness of God in general, meaning some resemblance to God, but a likeness in the particular mentioned, that of dominion. God does not go out from the world, as an emanation, but is above the world as Creator of it, and as Personal. So man is made to have dominion over the world; not to be absorbed by the world or lost in it, but to have dominion over it. In this respect man is in the image of God. The root of man's worth is in God. It is thence he draws his august descent. The same idea is embodied in the institution of the Sabbath. God, it is said, rested on the Sabbath from all His work. If the ground of the world had been an impersonal force, with consequently no

power over its power, it could have had no Sabbath, just as a tree can have no Sabbath. But God as personal, as having power over His power, can have a Sabbath, inasmuch as He can do thus much and no more, according to the purpose which He purposes in Himself, and not as determined by necessity superior to Himself. The tree can have no Sabbath, because it grows according to law; the personal being can have a Sabbath because he acts according to an idea of law. Man, then, as personal partakes of a Sabbath, as God the personal does, and is not chained down by necessity to live as the brute does, or exist as the rock does. The Sabbath as an institution is designed to develop and re-enforce personality. It is not the Sabbath as an institution I mean in this connection but the Sabbath as a principle.

If we consider man's relation to truth, we will see, further, how superior he is to the world of things. If man's function were merely to copy the world of things, then the world of things would condition the world of thought and be causally superior to it. Man's function, however, is not to perceive the world, but to understand the world. He creates sciences. Sciences do not arise from the impressions of things upon the sense organs, but are a construction, a creation of the personal self. These creations are not to be regarded as transitory fancies; for so far as they are true, they are older than things, and more real than things. Mathematics is older than any plant or planet, or molecule or atom of matter. "There is reason to believe that each constituent of a chemical atom goes through an orbit in the millionth part of the twinkling of an eye." As Herschel has remarked, "Each of these particles is forever solving differential equations which if written out in full might belt the earth." The mathematics of the motion of these particles is logically precedent to the atoms themselves. Every tree is composed of cells based upon mathematics. Its limbs, its leaves, its blossoms, its fruit are embodied mathematics. So mathematics of ratio lies at the base of the whole world of matter, and constitutes it what it is. Take mathematics out of the tree and it is no longer tree, but a heap. In all this, it is God who is the cause both of the matter and the form of things; and it is His thoughts which are embodied in things and constitute their essence. Consequently when man

grasps the idea of things he gets hold of the thoughts of God. He comes into direct relation with God. Science is the discovery of thoughts, not the invention of them. Thus is manifest the dignity of man and his superiority over matter. For a being who can discover these thoughts of God which are older than things, there is in things no value for which he can be exchanged.

In the sphere of the moral is yet more clearly evinced the dignity of man through his relation to God, the Personal. Not more certain is it that the planets revolve about the sun in ellipses than that society is grounded in righteousness, in justice, truth, goodwill. The family, the fundamental moral institution, is a synthesis of justice and love. It reaches perfection in proportion as it embodies these principles, and could not exist at all upon injustice and hate. The state is organized justice, its foundation is morality, and the state cannot exist except by embodying justice in its spirit and laws. All business rests upon faith in the substantial justice of men, and the more complex and extended business becomes the more clearly it becomes evident that no skill or foresight, no thoroughness of organization, can take the place of justice, fidelity and truth. No railroad could be run through a community or in a state which was thoroughly bad. No train would be safe in any district in which nine tenths of the people had no respect for life and property. No merchant would ship goods on a road passing through such a region, nor would any passenger trust his life, as every one does who boards a railway car, to a train upon which the crew were criminals, or even faithless to their trust.

There is no victorious principle in injustice or falsehood. It is not only wrong but it is futile. Whatever short-lived success the cheat achieves is due not to his evil, but to the general honesty of mankind. So you will find that the thieves who prey upon the body politic do so in the dark. The very fact of their working in the dark is a tribute to the victorious natures of honesty. Honesty, because it is essentially mighty, needs no hiding. Whenever dishonesty is exposed it is vanquished. Men as individuals and as communities are coming to perceive the fundamental place which morality holds in the social life in all its forms. It is God's idea or plan embodied in persons. It is the ground plan upon which society

exists, and without which society is entirely impossible. Now man as a moral person is not only capable of understanding these foundation principles, but of guiding his life in accordance with them. He thus becomes a co-worker together with God. Because it is God with whom he is a co-worker, he may go forward in his work with absolute confidence. Whatever he does, if it be done right, is with the eternal purpose, and neither he nor his deed can fail. Babbage, the famous mathematician, makes this remarkable statement: "The track of every canoe—of every vessel that has yet disturbed the surface of the ocean, remains forever registered in the future movement of all succeeding particles. The air itself is one vast library, on whose pages are forever written all that man has ever said or whispered. There, in their mutable but unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand forever recorded vows unredeemed, promises unfulfilled, perpetuated in the movements of each particle forever." In the moral life, it is just as true as in the material world. As the poet says,—“Our echoes roll from soul to soul, and grow forever and forever.” They grow; and in this they are unlike the waves of air, the echoes that faint on hill and field and river.

It is not, however, the persistence of the results of moral actions that gives dignity and worth to man as a moral being, but the unique quality of the actions themselves. The proposition that honesty is right differs in kind from the proposition, honesty is the best policy. The latter may be a problem simply of values. We feel that the man who balances one act against another to determine which is the best policy is not an honest man. He is living in the sphere of values, not in the sphere of dignity or worth. But the man who decides to do an action on the single ground that it is right, or refuses to do it, because it is wrong, guides himself by immutable and unchangeable truth, truth here and everywhere, on this our planet and all planets in this our system and all systems. Conduct of such kind—conduct on the basis of right apart from all questions of expediency—clothes the man who so acts and is with eternal majesty and grandeur, however high or however humble may be his station. There is a certain dignity and sublimity, says Kant, to the person who fulfills all his duties. This is not

wholly because he obeys the moral law, but because he is related to the Absolute Person who is the author of the moral law.

The authority of moral law arises from the fact that it has its ground in personality. There is no authority in a natural sequence; nor in a relation of effect to cause. That the earth in natural sequence revolves around the sun, bringing on the succession of the seasons, seed time and harvest, commends itself to our prudence, so that in order to reap in harvest we will sow in seed time. But mere power and wisdom, though absolute, address themselves to our hopes and fears, not to our conscience. They may exercise dominion over us, or have sway over us, but cannot have authority. For authority, there must be added justice and goodness, righteousness and love on the part of the author of the law, with insight into his righteousness and goodness, on our part, and a reciprocal faith and good will. Thus we can render obedience with insight and good will, and so be moral subjects to law, not mere prudential observers of times and seasons. Man's dignity thus appears from the fact that he alone in this world is a subject of moral government. The law is addressed to him as a personal being, coming as the expression of the nature of the absolute Person, and because of its holiness and beneficence commending itself alike to his intellect, his conscience, and his heart, and gaining the assent of his will. This is moral action, the free response of a moral being to the Absolute Moral Person.

Morality finds its root in religion. The moral virtues are justice and benevolence; the theological virtues are faith, hope, love. Man is formed for God. "Our rational nature is so great a good," says Augustine, "that there is no good wherein we can be blest save God." Our faith can find no sure foundation except in One who is alike infinite in person and wisdom, and perfect in righteousness and love. With anything less we cannot go out with perfect confidence, for this world and the world to come. Nor can we by any study of facts or even principles arrive at any assured hope for churches or for mankind. Only in God is there ground for unqualified hope. So there is no object of perfect love, except in the absolute One, who is love. My heart and flesh crieth out for the living God. With faith, hope and love toward God and endowed with strength from God's presence, man may fulfill his duties to his fellow men, realizing both

his own worth and that of humanity. It is in the fact of the incarnation, however, that the worth of man is chiefly manifested. When the Word became flesh and dwelt among us, He stamped man as of infinite worth, bearing the image and superscription of God. Again, Peter says that we were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ—being begotten not of corruptible seed but of incorruptible seed, through the word of God which liveth and abideth forever. These two cardinal facts, incarnation and redemption, with the kindred one of the indwelling spirit, give to the soul of man measureless dignity and worth, and illumine the realm of values, so that all things which concern man take on a kindred sacredness and the very body becomes a temple of the Holy Ghost.

It is obviously the duty of human beings to act always in the sphere of worth or dignity. This is only another way of saying that they should be men, and not animals or things. Indeed Hegel has summed up the whole duty of man in the words, "Be a person and treat all others as persons." The deepest wrong a man can do himself is to decline from manhood toward brutishness or beastliness. Nothing can compensate for degradation of manhood. It profits a man nothing to gain the world, whether in the form of wealth, or fame or power. Wealth, name and power are all good, but wrong as the fundamental end of life. Seek first the Kingdom of God and His righteousness, and all these things shall be added. Observe how carefully, seventeen centuries before Kant was born, the Great Teacher discriminates the realm of values and the realm of worths.

But will not this living in the sphere of moral dignity make success in a world such as ours difficult or impossible? If it were so, let success go, and develop and maintain manhood. But it is not true that vice has in it any victorious principle.

Wrong is forever futile. No lie can prosper. Every evil has two foes, itself and right. So all wrong-doing is suicidal and carries in itself the seeds of its own destruction. This becomes more and more patent as the world advances in civilization. Our whole industrial fabric is reared upon principles of righteousness. Honest, sober, industrious men everywhere are given the preference, not as a matter of principle, but as a matter of policy. I was informed the

other day that for even labor of the lowest grade, orders had been issued in one of the largest manufactories in the world, that only sober, clean men should be employed. Before, any one was picked up for such work. The whole of commerce, foreign and domestic, the entire banking system, all forms of business depend on morality. Whenever a man's integrity is suspected, his business will decline. Both in purchasing and in selling he will suffer loss. Recent disclosures in insurance and railroad management only confirm the truth of this statement. No organization however great or wealthy, employing no matter how great an army of men, can prosper when dishonesty in the management is proven. The highest and wealthiest and ablest official must forthwith retire when his dishonesty is brought into doubt. No more impressive instance of the might of righteousness and the importance of evil in this world can be found in history than in events that have happened in our own country and in our own state in the last few years. Business and political life have been lifted to a higher level, and will always remain there. Impressive to sublimity has been the exertion of moral power and awakened public conscience. This uplift has not been without its cause. As the cause causeless does not come, neither does the blessing. The work of Sunday School and Church, of School and College, of spoken word and printed page, has penetrated and transformed the people in their moral life, and this great moral upheaval is a result of that silent, long-continued work. It is through such work, developing in each individual the sense of his dignity and the dignity of all men, of responsibility to God and to man, that all stable progress is assured. We can go forth with confidence in such work, because God is with the right, and right is consequently invincible.

It is pathetic to see the devices of men to stop the advance of right as she goes forth clear as the sun, fair as the moon and terrible as an army with banners. They are like children by the seashore building their forts of sand. The incoming wave, backed each by the measureless expanse of ocean, covers and levels the children's bulwark and barricades, leaving the smooth, hard level of sand. So the tide of human advance levels all barriers in its progress, burying like Pharoah's army beneath its wave the horse and its rider. "Vain were their steeds and chariots of war." We have in our country's

history a noteworthy instance of the futility of wealth and organization and power when arrayed against righteousness. The Southern Oligarchy based on slavery, desiring more territory to extend their institution, made war upon a neighboring republic and wrested from it one-third of its domain. This territory by the laws of Mexico was free territory, and when that nation proposed in the cession that an article should be inserted guaranteeing the continuance of freedom, the representative of the Oligarchy, Nicholas P. Trist, replied that he could not consent to such a stipulation if the land were paved with pure gold, a foot thick. Gold! It was a word of omen. In a gulch of the newly-acquired territory, intended to be dedicated to slavery, a man happened on something yellow, glittering, gold-like. "Gold!" he shouted, and the cry went echoing and re-echoing over the Rocky Mountains and the Alleghenies, and across the ocean, and tens of thousands flocked in to seek for gold. Four years later, when this territory came into the Union as a state, it came with a free constitution, and against the adoption of this free constitution only seven hundred votes were cast. This was the effort of a wealthy and powerful aristocracy, trained in two hundred years of statecraft, to make wrong triumph over right, and this was the result. It was the irony of Providence of which we find so many instances in history. It was the irony of Providence, it was the laughter of the Almighty. He that sitteth in the heavens shall laugh, the Lord will have them in derision. A man, or a party or nation may lose or forfeit itself, under the government of God, but it cannot gain and hold the world. Yet what would it profit a man, should the impossible be achieved, should he gain the whole world and lose or forfeit his own self? Or what would a man give in exchange for his soul?

JUNE 17, 1907

THE COMMON DUTIES OF LIFE

"He began to wash His disciples' feet."—JOHN 13:5.

THE deed here recorded was the doing of a common duty in the usual way by the divinest of men, by the one Divine Man. Consider, however, the majestic prelude. Knowing that the Father had given all things into His hands, and that He was come from God, with full consciousness of His divine origin, fully knowing that all power was given unto Him in heaven and in earth, entirely aware that His was a name which was to be above every name, a name at which every knee should bow, both in heaven and in earth, cognizant of His august destiny, knowing that He was going to God;—with full knowledge of all this, He rose from supper, laid aside His garments, and took a towel and girded Himself. After that He poured water in a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. It is the common courtesy of the Orient. To the guest entering with his dust-covered sandals, water is given, and the menial washes and wipes the feet of the guest. It was someone's duty in this instance. Jesus and His disciples had entered the upper room. Neither master nor servant offers the usual courtesy. The disciples themselves, neither Peter nor James, offer to do the duty which was everyone's duty, and which, being common, seemed to be no one's duty. Jesus does not rebuke them; He does not even call attention to the neglect, as once He did in the case of Simon the Pharisee. He simply rises and does the duty Himself. It was the recognition and glorifying of the common duties of life.

To some, the grandeur of the introduction seems so much out of proportion to the simplicity of the conclusion, that they have thought Jesus was here ordaining a sacrament for observance by His Church. His purpose was much higher. It was not a symbol of service, but service itself. To do our common every-day duties in the right spirit is to render God the most acceptable service, is to observe a real sacra-

ment. God may become weary of our Sabbaths, and feasts and solemn meetings, but not of deeds of justice and mercy, of preaching the good news to the poor, of healing the broken-hearted, of recovering sight to the blind. What Jesus did in fulfilling common duties on the night in which He was betrayed, He did all His life. Jesus was a common man, doing the common duties of life. He was born in a common family in a common town and pursued a common vocation. Yet he was in the loftiest home there was in that day. Our standard should be moral.

We sometimes think that if Jesus had been reared in the palace of a king, He would not have descended so low as He did when He came into a carpenter's cottage. In the first place the home in Nazareth was loftier than the palace of any King of whose private life we have any record. It was the zenith of homes at that time. If you would find the nadir, seek it in the palace of Nero or of Commodus. In the second place, Jesus did not morally stoop when He became the man of Nazareth in the home of Joseph. He moved on His own high level and chose the highest and best. Myth has tried to degrade the sublime youth of Nazareth, sublime in common duty, into a magic wonder-worker, who at the age of five moulds sparrows from clay, and clapping His hands causes them to fly away living sparrows; the Wonder-worker who strikes dead a boy that runs against Him in the streets. A more wonderful boy than the Jesus of the apochrypha or of the painters is the boy of Nazareth, the loving and obedient son helping in the common duties of the household and the shop, doing deeds of kindness in the neighborhood,—the youth who increased in wisdom and stature and in favor with God and man. The apochryphal Jesus grew out of that strong delusion which can see the wonderful only in the unusual, but is blind to the really wonderful in the common and usual. The Christian home of any American mechanic is greater than the pyramids. That home is the symbol of the free man in a free State. The pyramid is the symbol of the degraded subject of the still more degraded despot who thinks by piles of stones to save from oblivion a name that deserves to fade. The ancient casing of the pyramids has fallen off; but never will vanish from their surface the blood of the tens of thousands of workmen who in enforced and unrequited labor perished to gratify the vanity of a despot,—blood

forever seen by the eye that can see the invisible and eternal. Jesus grew to the pure and noble character He was in the home of Joseph and Mary. To what kind of manhood could He have grown in the palace of King Herod or of Caiaphas? We are to measure height and depth by the moral, not by the financial. The crucial question to ask any civilization is, what kind of men does it produce among the great body of the people; in what kind of houses do they live; what is the life which is possible to them. In the Rome of the days that were, there was a Coliseum in which thousands were butchered to make a Roman holiday; in that Rome and in the Rome of Medieval times, the people lived in places less wholesome than the dens of the wild beasts. In the Rome that is today, the population has since 1870 been doubled and the death rate reduced one-half. This is memorable achievement an achievement wrought by good every-day sense, doing the common duty.

COMMON DOMESTIC DUTIES

The sphere of the common duties is as wide as life. Jesus glorified the common duties of home life. He made the home in Bethany higher than the temple of Herod, and imbued all homes and all home duties with His divinity. The mother who dresses her little child and with loving and encouraging word sends him to his school, is serving her Lord and Master as nobly and as acceptably as if she taught the heathen child in some far-off land. I give all honor to the missionaries and sisters of charity and mercy who devote their lives to the service of the friendless and fallen. But the spirit of Christ is in the heart of the workers, no less, who in the homes do the daily deeds of love and mercy, and in their own quiet, self-sacrificing heroism, lead a life as blessed of God and as honored of men as any members of orders, however devoted they may be.

Jesus is not the less divine that He worked at the carpenter's bench, but more divine than if He had eaten bread which He had not earned. It was Plato who first showed the likeness of what he called the drones of society at both ends of the financial ladder, the idle rich and the idle poor, both eating bread which they have not earned,—the deadliest of moral poisons. It is because of this psychological and moral sameness in both, that society is all

the time rotting away at the top and rotting away at the bottom. Work, whether of hands or head, is not only health, but is also dignity and worth. Idleness alone is perpetual disgrace. Jesus doing His daily work as a carpenter, mingling with the other workmen, is not only a far more manly character, but He is also a more pious character than Simon Stylites spending thirty years upon his lofty pillar.

A short time ago we strewed flowers upon the graves of those who died that the nation might live. To us their service means Gettysburg or Appomattox. But battle was not all nor often their most difficult service. The lives of these men meant the daily drill; the sanitation of the camp; the building of roads; the digging of trenches; the dreary march; the guard and picket duty by day and by night, in summer and winter, in sunshine or rain. The battle is the culmination of the campaign. Whether the battle shall be victory or defeat, depends largely on the common duties of the camp, the everyday task well done. But we need not seek for heroes in the military life alone. In all our towns and cities there are men quietly moving about in their work at dizzy heights where a single misstep is death; there are on all our railroads men who are everyday calmly doing work involving the lives of thousands, including their own. Occasionally some striking heroism of one of these men attracts the attention of the public and wins a medal of bravery. The self sacrificing heroism of the mothers in the sick room night after night and day after day is as noble as that of the heroes of war, and is unremarked because so common,—so common because of the life and teaching of Him who, when supper was ended, rose and washed His disciples' feet.

COMMON CIVIL DUTIES

"Render unto Caesar the things that are Caesar's and unto God the things that are God's," said the supremely sane and well balanced man of Nazareth. He lived in a time when the ruler was all and the people nothing; He began the movement, and has continued it, which has placed emphasis upon the common people and the common duties. The process is a slow one and by no means is it yet completed. For a man to rule himself is a most difficult task. The human wrecks, men wrecked by appetite or passion or greed, painfully attest the wisdom of the

ancient sage,—“He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city.”

When we reflect upon the task of a city governing itself, we do not wonder that the Athenians erred so often, but that they succeeded so well. The problem of city government is in our own country the great political problem of the times. It will require and should have the closest attention and study and patriotism of all men that it may be solved aright. It is one of those common duties which it is the supreme merit of Jesus that He both did Himself and taught others to do. But when we come to consider the self-government of a great nation, the task is appalling. It has required the experience, often bitter, of eighteen centuries to bring us even so far on the way as we have come. It is vain to expect that our government can rise above the level of those who take active part in political affairs. The nation is made up of individual citizens; the government and the laws express the will and character of those citizens who busy themselves about government. Now we will not have good government in our country, as a whole nor in any part of it, if the best citizens refrain from taking active part in politics. The penalty which they will have to pay, and which they deserve, is to be governed by the worst element.

Bad government in our land has two main roots: one strikes into and receives support and nourishment from the saloon and house of ill-fame; the other is supported by the indifference of intelligent people. The remedy is not the enactment of new laws, though this has its value, but in the education to a sense of their obligation as citizens of the great body of intelligent and honest men. These are in a majority, as is shown when they are aroused, but the interest and activity of many is spasmodic. This must be replaced by steady interest and activity year in and year out. Eternal vigilance, as was said of old, is the price of liberty. The same is true of good government. The very commonplace but essential duty of voting for good men irrespective of party; of serving on juries; of paying taxes; of helping to form a wholesome public opinion, not merely by condemning evil but much more by approving and sustaining the good,—these are the common duties by faithfully performing which Christian citizens will make and keep wholesome the political life of the nation, and by the neglect of which (as is now too much the case), political life becomes corrupt.

It should not be, but is true that if a man is elected to a political office it is regarded by many as being *prima facie* evidence that he is unprincipled, and if a bank is officered by active politicians it is avoided by conservative business men. There is need therefore that we have men in public life like McKinley the president; like Hughes the governor; like Knox the senator; like Kirke Porter the congressman,—men with keenness of intelligence, soundness of character and firmness of will, men who know and do the right.

Rogues in politics as elsewhere desire to hide themselves and their deeds behind honest men of the negative kind, who while they do not themselves steal will not hinder others from stealing. Educated men must not be too much afraid of seeking office, and especially must they not be fearful of urging and supporting the candidacy of worthy men. It were well for the country if more men like Horatio Seymour would covet the office of road-master, or like Charles Francis Adams, that of school director, faithfully performing the duties of such places which are in the aggregate of vast importance to the public well-being.

Another political duty appertaining to all citizens is that of hopefulness for the country and the world. Exposures of neglect of duty, of partisan bigotry and of corruption must not blind us to the substantial progress the country and the world is making. While avoiding the blind and deadly optimism which denies all evil, we must not fall into the Charybdis of doubting the existence of any good in public life. The corrupt politician finds one of his most efficient allies in the despair of good men, and another in the indiscriminate abuse of all men in public life. Men who can remember the torrents of abuse poured upon Lincoln, Greeley, and Garfield are easily persuaded that the maligned politician of the present is no more deserving of criticism than were the distinguished men of the past. None of the common duties of the citizen is more important than recognizing and supporting merit in men in public life. The days that are, are better than the days that have been; and the days to come will be better than these. The man who will serve his generation well must have his feet planted on basal truths and principles, and get his mental vision fixed upon the goal so that he can always have hope in his heart and encouraging words upon his lips. Just and

discriminating praise is, as Herbert Spencer has shown, one of the most important factors in the growth of the individual and of society. No social duty is more binding than recognition of the good in the present day, and in men now living and doing the work of to-day. This can be done without neglecting the correlative duty of condemning derelictions in duty, and without calling black white, in a blind optimism which makes no distinction between good and evil.

COMMON RELIGIOUS DUTIES

As was His wont, Jesus went into the synagogue on the Sabbath day. This was one of the common duties of the Jew of that day; and, as a son of Abraham, Jesus did not neglect it. He did not fail in His duty to connect Himself with the organized religious activity of His time. These organizations gathered in them the best characters of the times and the best influences, as the Christian Church does in our day. A man keeps himself and his family aloof from such influences at great peril. If he does not consort with Christian workers and bring his children into association with such people, other associations will be formed with those who are without. Without are the Sabbath desecrators, the tipplers and the lewd, with whom the children of the man who fails to associate himself and his family actively with the organized Christian activities of the times will probably form connections to their damage, if not to their destruction. The peril of neglect is evident, and the great moral and religious strengthening that comes from the doing of the common religious duty is equally clear. The synagogue service which Jesus from His youth attended was often lifeless, no doubt; at any rate, it was not often novel or interesting. The law and the prophets were read, however, on each Sabbath day, and the psalms were chanted. These contained imperishable truths, expressed in words that are immortal. It was not the function of the synagogues, as it is not the function of the Christian Church, to furnish amusement, or to entertain, nor even to instruct in science or philosophy. Her pastors are not lecturers on speculative philosophy or the theories of science. Men do not come to the church services for instruction, but rather for stimulus, for encouragement, and for helpfulness to others. It is no objection to the message of the Church

that it is old. The fundamentals of morals and religion are as old as man and will outlast the sun. But while old, they are always new, new to each man as life is always new, as love is, as suffering is, as sorrow is, as joy is, as each morning is, and each noon-day and night. So Jesus in the synagogue read from the prophecies of Isaiah, and then as He spoke, they marveled at the words of grace that proceeded out of His mouth. While the teachings of the church are common, they need not be commonplace. The axioms of mathematics, unchanged since Euclid, are still as new and fresh in multiform application as in the spring time of the world, whether used in measuring the size of a window pane or in calculating the distance of the stars. So if these old and unchanging common verities of morality and religion be applied to the ever-varying concrete life here and now, the teaching of the church will never lack freshness, variety and interest, and consequently will never fail of hearers and doers.

By the teaching of the common truths in their multiform application to the present, and by showing the good deeds that may be done and inciting to the doing of them, the progress of morality and religion in the world is secured. Not that the religious genius has no place. All human progress of all kinds is by the genius who as seer beholds new truths and as prophet proclaims them. This is true also of the mathematical seers, and prophets, the Newtons and Laplaces; the mechanical seers and prophets, the Fultons and Edisons; the political seers and prophets, the Hamiltons and Lincolns. But the prophet would be only a voice vanishing into the air, were it not for the multitude who take up and repeat the prophetic word and correct and enlarge and apply it till it is wrought into the consciousness of a nation or of a race. The Lord gives the word, but great must be the company of those who proclaim it, if it is to be potential in moulding the lives and destiny of men. Even the words of Jesus needed to be taken up and recorded by the inspired penman, illustrated by the logic of Paul, exemplified in the lives of disciples, transcribed and read, printed and scattered throughout the world in a hundred languages that they might become as greatly as they have a possession forever in the hearts of mankind, transforming all lives and thoughts, even of multitudes

who have never heard the Name. So the progress of the church comes from the efforts of the millions, from the effect of their daily lives especially, and then from their teaching in the home, in the workshop, in the field, and wherever man meets man.

If a seer come ere the multitude is prepared in heart to receive and echo the truth, he will perish, as Huss perished untimely, though his work will never be wholly lost; if he come as Luther came when the hearts of men are ready, the great multitude will take up and spread the truth in ways and through avenues which cannot be stopped by kingcraft or priestcraft, any more than the sunlight can be stopped. Even Jesus did not begin His work until the fullness of time had come,—but what a work has been wrought by the hands of the millions of faithful toilers since He gave His great commission! Even fifty years ago, the German historian declared that modern missions in their vastness had gone far beyond the capability of any one human mind to comprehend. We live in a day when world conferences of Christian organizations are held in London and Berlin, in Geneva, in Rome, in Jerusalem, in Calcutta, in Tokio, in Canton, in New York, in Toronto, in San Francisco. These are points of radiance only; back of them is the great luminous work of the tens of millions, a multitude which no man can number, of every tongue and kindred and people, doing the common Christian duties of each day and hour as it passes,—deeds known and blessed of God. Every now and then some man, looking in his glass and seeing no Christian worker there, raises his voice to declare that there are no Christian workers in the world. It is a perennial error. All of us knew that our neighbor was a Christian woman full of good works. Not many knew that she was often in the homes of the sick and needy doing in the spirit of the Master the lowliest menial duties. But God knew it and made his record of it, not merely in some book of deeds to be opened some day in the eternal world, but a record in her own Christian character, in her face and voice, shining forth with a light that could not be hid, for the cheer of neighbors about her. So when the time came for her departure hence in a dreadful disaster, the words of her heart, "Look after the others, do not trouble about me," were the natural fruitage of her whole life. With such, the world is peopled more

and more, with those doing the common duties in the spirit of the great Teacher who went about doing good.

But is not the genius freed from the conditions and common obligations which bind other men? There is no dispensation that frees the man of genius from conformity to the laws of righteousness. If he throw himself from the summit of the temple, no angels will bear him on their wings lest he dash against a stone. The words of the most eloquent orator will sound as words only if he be known to lack conformity to the common rules of morality. The only element which can give weight to words is "manhood to match them, constant as a star." Charles James Fox was acknowledged the greatest debater of his day, a great parliamentary leader also, and with a personality so attractive as to draw to him the good will of young and old, men and women, rich and poor, friend and political foe. Yet he was known to squander his fortune at the card table and waste his strength in dissipation, and men had doubt as to his political integrity. So he was set aside by the almost unanimous vote of the people of England for the son of the Earl of Chatham, a youth of twenty-four, with all of his father's haughty reserve, but also with his father's rugged honesty and unbending integrity.

The President of a College inquired of a large number of business men whether at the present time a man strictly honest could succeed in business. The reply was unanimous in substance that no man can at the present time achieve great success in any business depending upon credit if he is known to be dishonest. When any man is known to be tricky, untruthful, or dishonest, the way of prosperity is pretty effectually barred against him. As the moral man who has fulfilled the common duties shows more heart and truth in his work, so the man who fails in his common duties, must fail also in the highest art. Painters inferior in technique to Andrea "the faultless," reached many a time a heaven shut to him with all his perfect placid art. He could not be the third with Rafael and Angelo, because he took the money of Francis, was tempted, yielded, built his house, and sinned. He left his father and mother to die of want. The highest heaven of art is shut to him forever who did such deeds, though he could do, and easily too, what many dreamed

of all their lives, and strove to do, and agonized to do, and failed in doing. The defrauded friend, the father and mother dead of want, had paralyzed his soul, though not his hands, and made all his work soulless forever.

Through the daily performance of the day's duty a man will grow to the full stature of his capability. This is the only road, the royal road, to the highest achievement,—manly character and a manly life. It is not for all to achieve wealth or fame. These and other things like them may be either a bane or a blessing, but are always secondary to the chief end of life. A man, be he learned or ignorant, rich or poor, cannot isolate himself from his fellowmen, cannot neglect the common neighborly duties, cannot live in self and for self, without becoming narrow, unsympathetic and more or less unbalanced. It is not good that man should be alone, even including his family in his solitude. Do the common duties, and be and remain morally healthful and strong. Jesus the Divine one among men trod no other path than that which we must tread as He ascended step by step from the manger in Bethlehem to the summit of Olivet, and then to the right hand of God. If He had not as a son subject to his parents in Nazareth often performed for the guests the simple and usual duties of hospitality, He would never have thought of the neglected duty on the night in which He was betrayed, and this sublime scene in the upper chamber would never have been painted. If Jesus had not as a dutiful son full often helped His mother in Her household cares, we would never have had those wonderful parables of domestic life, nor those words of marvelous pathos on the cross, "Son, behold thy mother;—woman, behold thy son"; nor would He have become the ground and principle of the Christian home,—the loftiest institution on this earth. If He had not gone Sabbath by Sabbath into the synagogue and saturated His mind and heart with the law and the prophets, the history and the psalms, the solemn strains of Job and the rapt eloquence of Isaiah, the soldiers would not have declared that never man spake like Him, the people would never have been astonished at His teaching, nor marveled at the words of grace that proceeded out of His mouth. If He had not kept His heart and His lips clean he would never have uttered the Sermon on the Mount, nor

pronounced the pure in heart blessed, for they shall see God. If He had not instructed the publicans in Matthew's house, the Samaritan woman at the well, and Nicodemus at Jerusalem, He would never have stood upon the Mount of Transfiguration, talking with Moses and Elias. If He had not entered into Gethsemane, nor trod the way of suffering, He would not have prayed, Father, forgive them, for they know not what they do. "Socrates died like a philosopher," said Rousseau, "but Jesus Christ like a God."

Back of that sublime close, was a life of sublime service, sublime in its simplicity. Hear how the great Apostle describes the majestic course of the Son of man, of Him who came not to be ministered unto but to minister and give His life a ransom for many. "Have this mind in you which was also in Christ Jesus: who being in the form of God counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore God highly exalted Him and gave unto Him the name which is above every name." The exaltation of Christ grows out of His service. He was faithful over the few things in His home in Nazareth; He was faithful over the greater things in Galilee and Judea; and therefore He was made ruler over the greatest things, so that in His name every knee shall bow and every tongue confess to the glory of God the Father. What the life of Jesus was, the life of every follower must, in its measure, be. Each life must have its Bethlehem, its Nazareth, its wilderness temptation, its years of service, its one-time mount of transfiguration, its Bethanies and Gethsemanes. It will also have its coronation, not with a circlet of gold on the brow on some great festal day, but its more than golden crown of the soul day by day, as the years pass, the face gleaming as the face of Moses shone, the radiance of the spirit of God. Such are found in millions of homes and in humble cross-road churches,—an innumerable throng of lowly ones living a Christly life, because of whom God must greatly love this old earth which He has given to the children of men.

Wherefore seeing that we are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin that

does so easily beset us, the sin of thinking that we can reap where we have not sown, or gather where we have not strewed; let us run with patience the race that is set before us, the race of common duties day by day performed in the spirit of the Master,—looking unto Jesus, not only the author and finisher of faith, but the example of manly service, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of God. This was the natural and fitting sequel to the scene in the upper chamber, when, the supper being ended, He arose from the table, girded Himself with a towel and began to wash His disciples' feet.

JUNE 15, 1908

PERSONAL FREEDOM

"Call no man father upon earth; one is your Father who is in heaven."—MATT. 23:9.

THE MOST precious gift that God has given to any man is the man himself. What shall it profit a man if he shall gain the whole world and lose himself? History may be considered the education of the individuals of the human race. The purpose of education is freedom. The freeman is the man of insight. The animal and the unfree man have no insight into principles, no understanding of reasons. The stoker on the United States vessel in the California harbor was a good example of the unfree workman. He had been directed to heat the boiler until the index reached a certain place. He kept increasing the heat till the boiler gave indications of bursting. Still the index did not reach the desired place. Increasing the heat still more, the boiler at last exploded, killing the unfortunate stoker and others. He worked not by insight into principles, but as an unfree man, acting strictly according to directions. Man is designed to be a freeman, acting according to insight.

Now the tendency of men in power is to reduce those subject to them to the condition of automata, to check every movement toward freedom. It is against this tendency upon the part of men in power that Jesus warns in the twenty-third chapter of Matthew. The warning is three-fold. Do not subject the minds of others, nor permit your own minds, to be subjected to mere authority. Be ye not called Rabbi; for one is your Master, and all ye are brethren. Tradition has it that for the disciples of Pythagoras, the conclusive answer to all doubts was, "The Master has thus said." The same has happened in the case of many of the great thinkers of the race. They have freely exercised their powers, and, both by precept and example, have incited others to do the same. But the prestige of their name has in time checked progress. The only question permitted the student was, "What does the Master say?" The answer

stopped all further discussion. Such is not the teaching of Christ. Be ye not called teacher; one is your teacher, and all ye are brethren.

The same tendency is found to arise from the affections. If, then, to the respect for the intellectual power and learning of a teacher there be added the devotion of a partisan, the consecration of an abject admirer, the absorption of personality becomes more complete. Against this, also, Jesus warns. Call no man your father upon earth; for One is your Father, the One in heaven. This sacred name of father is the one most frequently arrogated by despots in church and state. The will also must be free. Man must, under his duty to God, according to his own conscience, be permitted to choose his own way. Nor be ye called leaders; one is your leader, even the Christ.

These principles hold good in the family, in the state, and in the church. Call no man father upon earth, One is your Father, He Who is in heaven.

The function of the family is to take the child and develop it for its vocation in the world. At the beginning of life, man is the most helpless of all creatures. Potentially, however, he is the highest. The family develops, makes actual, this potentiality, so that the man can fulfill his function in the world, as the master of all things under whose feet all things are to be placed. Therefore, the human being must have a prolonged tutelage, in order that he may make his own the spiritual wealth of his race. The more advanced his race is, the longer his tutelage must continue. The member of a savage tribe can soon master all that his tribe knows. The member of a European race requires years of incessant and energetic effort to make his own the gathered mental and moral achievements of his race. The relation of the child is, consequently, one of dependency. On the other side is support and control. This relation is not intended to be permanent. To make it so, would arrest the development of man, and make him permanently a child. When the principle that governs in the case of the infant is made permanent, there arises a tyranny which annuls the rights of personality. The child must be developed to insight into principles, to independent judgment and decision, to self-dependence and responsibility. The law in this country places the age of majority at twenty-one. There cannot be

fixed any definite age which will fit all cases. Some are older at fifteen than others at thirty. Jesus, at the age of twelve, exercised His own judgment in fulfilling His duty to the Father above.

The enfranchisement of the child should be progressive. Sudden changes are as dangerous to the moral and spiritual health as to the physical. Many a child has astonished and grieved his parents by his lack of self-control when he went out from the parental government, because his enfranchisement was too sudden. No child can learn to walk by always being carried. The child must be compelled to use his judgment betimes, and act upon his initiative, and be thus gradually accustomed to freedom and self-government. This is a service which parents find it peculiarly difficult to render the child, and the more so, in proportion to the thoughtfulness and affection of the parents, and their ability to care for their children. The child never outgrows the duty to love and honor the parent, but it is the very purpose of the parental relation to develop the child out of the necessity of dependence and obedience. A German specialist, visiting this country in behalf of the German Government, says that American children are not so well behaved in their early years as the German children, but in later years, better. The reason he gives is that with us boys act according to the laws, because it seems to them the sensible thing to do; with the Germans, they act because of the authority of the parents.

Even in the family, then, the relation of dependence on the one side and of support on the other, is not permanent, but preparatory. It is progressively to give place to freedom and independence on the part of the child. The parent needs to observe this principle in regard to the life vocation of the child. It is a mistake to force a child into some vocation for which the parent has a predilection, even though it may be the service of the gospel ministry. Train up a child in the way he would go, and when he is old, he will not depart from it. That is, train him in the vocation his abilities and tastes indicate. Then, having entered upon the vocation which he can follow with interest and with efficiency, he will not turn away from it when he is old, and has lost the plasticity to learn successfully a new trade or profession. Let the youth train all his powers, and when he has found himself, let him choose his vocation for

himself. In nearly all cases the choice will be wiser than any his parents would have made for him. Let the parent welcome every indication of independent judgment on the part of the child, strengthen and develop it in preparation for the time, never far away, when he must walk alone.

All forms of despotism have tried to establish a parental relation on the side of the despot, and of tutelage and dependence on the part of the people. So, the Russian Czar calls himself the father of the people. In China, there has been no essential progress, because its whole political, religious and intellectual system is based upon the idea of the family. Family piety is the fundamental and, substantially, the only duty. All the duties in the family are minutely prescribed. The child never becomes of age. He is always a cipher in the presence of the father. "The son may not accost the father when he comes into the room; he must seem to contract himself to nothing at the side of the door, and may not leave the room without his father's permission." So long as the father lives, this scrupulous exactness of behavior and thorough unquestioning obedience must continue. On the death of the father, the same obedience, absolute, punctilious and unreasoning, must be paid to the elder brother. The Chinese nation is simply a large family,—a family of four hundred millions of immature children. As the father in the family stands to the child in the place of God, so the Emperor is to the people the "Great Father," whose power is unlimited, and whose authority must not be questioned. He is, at once, civil and military ruler, and also chief of religion and of science. As paternal ruler, he takes cognizance and direction of everything; he is first and best. Nothing can be done without him, and everything must be done through him. So the nation has sunk into deadly routine, perpetuated by its educational system, which trains to the highest degree the memory and power of imitation, but does not develop inquiry into the reason and cause of things, nor educate for invention and initiative.

Not in China only, but in the entire Orient there was need of the injunction, "Call no man on earth, father." There is no such precept in Confucius, nor in Buddhism. Even if a nation could be assured of a succession of wise and good rulers, such a rule would

be a misfortune to the people. Better the development that comes from self-government,—the development of freedom and independence of character in the great body of the people, though attended by mistakes,—than any conduct of government, however wise, under which the people are passive. As Hegel says, "In Europe, Solomons are impossible;" yet all the people are wiser for their own good than any Solomon could possibly be. Neither the passive morality of China nor the dreamy passivity of India has produced valuable results. The freedom of the Teutonic spirit, calling no man father, has won substantial freedom for the western world.

But the contest is never ended. There may be the tyranny of the many, as well as the tyranny of one. No man or class can be trusted with the liberty of other men. The domination of the military has been entirely unknown in this country; it is rapidly passing in Europe. The domination of the aristocracy of skilled labor is, at the present time, the most dangerous pervading tyranny that we have to face. The union of skilled laborers for their material improvement and protection of their rights is beneficial, and in the present industrial situation, necessary. But when skilled workmen combine to create a monopoly of a certain craft and business, and to exclude from it all workmen who are not admitted into their caste, then they are guilty of rank injustice to their less favored fellow-men. Social justice requires that every man should be permitted and encouraged to make the most of whatever ability he may have, and to rise as far as his ability and energy will carry him. The progress of our country has been due largely to the prevalence here more than elsewhere of this principle.

So while the union of workmen for improvement of their condition is good, neither they nor anyone should close the door of hope to others, even the humblest of men. In this sphere, as in all, no one should wish to be called leader, or teacher or father, but all should be equal in privilege, to make the most of themselves. All ye are brethren.

The same principle holds good in practical government. Do your own thinking, make your own decisions, do your own voting. Party organization is necessary, but like all organizations, it is

likely to become a tyranny. The organization is a means to an end,—good government; and the thoughtful voter should use it for that purpose, still retaining his own conscience pure and exercising his own judgment. The party in power and the party which wants to get into power come before the people with their claims, their candidates, and their record for decision; and the people should, as a jury of trial, render their verdict according to the evidence and the merits of the case. It is the function, especially of educated men, to render their decisions according to the merits of the case, using their own conscience and judgment, calling no man teacher, or father or leader upon earth.

It is, however, in the sphere of religion that the precept is especially needed, and it was with such reference chiefly that it was uttered. Religion is one of the most powerful motives that influence men; and as it connects with this world and the world to come that something after death which puzzles the will and awes the feelings and inflames the imaginations, it is in this realm, especially, that man needs to exercise sound judgment and careful reasoning. It is just here that men seem to throw common sense to the winds. Nothing is too absurd for credence, if it assumes the garb of religion or takes on an air of mystery. Witness the witch-craft delusion. It arose from the dualism in Theology which held to the existence of a prince of evil who was at the head of a kingdom of malignant spirits, and who took into his service men, and especially women. This gave a theological basis to a common superstition, and re-enforced a common error with religious motives. Thus for nearly four centuries Europe was devastated, and nearly a million of persons were condemned to death and executed with the most horrible tortures. In England and Scotland, while the delusion arose later, it was scarcely less dreadful and extensive, urged on by James VI of Scotland, afterwards the first of that name in England. Even our own land was not wholly free, though the waves broke slightly upon our shores. There could be no more impressive commentary on our text, Call no man father upon earth. The people followed blindly their blind leaders, and threw their common sense to the winds. The king so thought and so taught, and that was reason enough for Sir Matthew Hale to send wretched women by

process to the stake. Reference is made to this delusion because the principle of subjecting every claim that comes in the name of religion to the closest scrutiny of reason and common sense is as much needed to-day as it ever was. When we have seen men and women in our own times accepting the leadership in all religious matters of a man whose claims to be Elijah and an apostle were successively conceded; when we see other tens of thousands accepting the claims of a woman to be a female Christ, their infallible teacher on all questions of faith and practice, there is certainly need of reiterating the injunction, Call no man father, or master or teacher on earth. Men will intrust the interests of their souls to persons in whose common sense they do not have enough confidence to trust any business matter of the value of a dollar.

Nor is the truth of religion, any more than the truth of science, entrusted to the keeping of any school of prophets, or college of bards, or hierarchy of priests. Such organization is the most common form of enslaving the minds and souls of men. The Brahmin caste make themselves the sole custodians and keepers of their sacred writings. If any of the lower class hears the Vedas read, even by accident, he must be put to death by having melted lead poured into his ears. It would seem impossible that any number of men should regard themselves as the sole custodians of the truth; still more that a hundred million should grant such a claim. But we need not go to the Orient to find such examples of the violation of the most general and the most sacred of human rights, the right to the truth. How long has it been since nowhere in Europe could one of the laity read the New Testament except upon peril of death? How long since men were burned to death by the thousands for circulating the Scriptures, or having a copy in their possession? Yet, what can be more absurd on the face of it, than that God, who is light, should light a lamp and put it under an ecclesiastical bushel so that it might not give light to any that are in the house? It is not so strange, considering what human nature is, that a close, self-perpetuating corporation which has managed to get into its control either power, or property, or knowledge, should jealously guard the privileges which mean to them prestige and profit; the wonder is that the great body of the people should accept their claim to special

divine favor, bowing their knees, shutting their eyes and opening their mouth, to swallow whatever the privileged ones choose to put in it.

Another form which this tendency to tyrannize over the souls of men assumes is that of authoritative creeds. It is right that a man should try to state with clearness the ideas which he has reached in any subject. The end of study is definition,—this is true in Theology as in other subjects of investigation. But in Theology, which consists of men's thoughts about God systematized, it is especially difficult to formulate exact definition in language. The more absurd is it for a body of men, however learned and devout, to formulate for others and for all time definite statements of the truth concerning God, salvation, earth and heaven, to say nothing of hell; concerning men, angels and devils, the realm of nature and the Kingdom of grace; and require all men to accept their propositions under the penalty of eternal perdition. Creeds have their place and their value. Their place is to enlighten the minds of men; they should not be used to enslave them. The framers of creeds have rendered important service to mankind. They should not mar their service by regarding their knowledge and statement of truth as final, making it binding upon the minds of men instead of commending it to the reason of men. Truth is unfolding progressively. What we know is infinitesimal; what we do not know is infinite. So any statement of the truth made by a finite mind, must be conditional. Progress is being made. Each creed, while it may express with accuracy the knowledge of today, will be history tomorrow. Language is constantly changing. The new dictionary must be revised as soon as published. Someone invents a new instrument which must have a new name, and, forthwith, your dictionary is out of date. Language changes, and, with it, the wording of the creed must change if it is embodied in a living language. The realm of knowledge enlarges. With the enlargement of knowledge must come changes in your statements of fact. New insight into truth is attained by man, and with the new insight the creed must be modified. What more absurd, then, than to make any form of statements binding on the minds and consciences of men; though a statement clearly and concisely made will help to clear thinking and,

at least, not hinder right living. Every creed sent forth by an ecclesiastical body should be accompanied with the statement, "Thus we thought with the best information available to us, and we devoutly pray that our successors may have better insight and more knowledge so that this statement of belief may need and receive speedy revision."

This desire to steady the ark arises from the fear which devout men are peculiarly liable to have, that, after their death, thoughtless youth will fail to conserve the truth which they so highly regard, and which, indeed, is so precious. Inasmuch as One is our Father, the One in heaven, we need not fear that the world will fall into chaos if we allow freedom of inquiry, freedom of thought, freedom of religion and freedom of action to every man. But the Father in heaven does not seek the unity that comes from compulsion, or from ignorance, or from moral death. His delight is in the unity of life. He has, therefore, given His word, the revelation of Himself, in such a way that man may exercise insight and serve with freedom. His word is, consequently, not a military order book, nor a manual of religious etiquette like the religious etiquette of the Brahmins. It is rather a book of facts to be interpreted and understood in their universal significance; a book of general principles to be applied to concrete cases freely by the individual, according to the dictates of his own conscience in the sight of God, and responsible to Him alone. How far this is leading to chaos in religious belief is evident from the fact, recognized more and more every year, that if the people were left to the unbiased study of the New Testament and the unhindered manifestation of their convictions, there would be substantial unanimity in all matters of faith and practice. The principles of morals are simple, and their application to usual cases not difficult. In that respect, they are like the axioms of Mathematics. No axioms have been added to Mathematics in two thousand years. But Mathematics has advanced immeasurably. The fundamental principles of morality are few; but there is room for immeasurable progress in their development and application. But there can be no moral progress, there cannot even be morality, without freedom. Freedom, thought Kant, is a necessary postulate of morality,—as necessary to morality as the postulate that a straight line can be drawn is to Geometry. If a

straight line cannot be drawn, there can be no Geometry; if man is not free, there can be no morality. Now, the Father Who is in heaven, Whom alone we are to call Father, is the source and ground of all truth,—truth, not only religious, but also moral,—truth, not only mathematical, but also scientific. Therefore, all progress in truth is a progress towards unity, towards oneness in God. Error is chaotic; truth is unity, harmony, order.

Though granting personal freedom, society will not fall into anarchy, because the Father in Heaven has made man a social being. Man is formed for love, not for hate. The Commandment, Thou shalt love thy neighbor as thyself, is written not only in the words of Holy Writ, but in the fleshly tables of men's hearts, in man's moral constitution. It is natural for man to love his neighbor,—more natural than to hate. Love is of God. Society is essential to the existence of man on this planet. Without the family, the race would cease; without that social instrument, language, man could not transmit his thoughts and achievements from generation to generation; without such inheritance of the past, man could not rise in mental culture or knowledge as high as the lowest savages now rise. There is no danger of anarchy from encouraging freedom. The danger has always been that some strong or daring men will seize upon the fundamental needs of man and reduce the individual to a servile condition. Government is ordained of God, but no house of Stuart or Hohenzollern has been divinely commissioned to rule man. Man is capable of self-government, and self-government is for man the best government. Witness the spread of the English speaking race over this Western Continent, organizing communities and commonwealths as they advanced, administering justice and enforcing law. If there is no place for Solomons in Europe, much less is there a place for Solomons in America. Still less is there need of small Solomons to play the part of despot without the wisdom and splendor of the Hebrew Monarch. Government of the people is not perfect, but it does what the wisest and best despotism cannot do, it develops the great body of people into self-reliant, intelligent manhood. Through personal freedom, by calling no man father upon earth, by calling only one Father, the One in heaven, mankind is progressively coming into a living unity, in

which every part contributes to the health and strength of the whole.

There is a still stronger guaranty of oneness in life and destiny of human kind. There is an increasing purpose running through the ages. Concerning that purpose we are not left in doubt. It is the purpose of God which he has purposed in Himself to gather together in one all things in Christ, both which are in heaven and which are on earth. The fulfillment of this purpose is not left to chance. We sometimes say that the result of such or such a battle hung upon a hair. "A few drops of rain, more or less, defeated Napoleon at Waterloo". Thus, to our human vision, it may seem; but the whole course of the world through all the aeons of geologic change, through all the mutations of human history, is one consistent unity in the purpose of God. The free activity of each individual and of each people is framed into that plan. For its fulfillment the stars fight in their courses, for they are His stars; for its fulfillment Kings and cabinets plan and work, even as Cyrus wrought for the rebuilding of Jerusalem and the relaying of the foundation of the temple, surnamed of Jehovah though he knew it not. So we need not fear that the dissolution of the bonds of despotism, whether political or ecclesiastical, whether laid on the bodies or souls of men, will lead to the dissolution of the family, of the church, or of the state. Rather will the one unifying Spirit, the present God, the one who alone is Father, in heaven and also on earth, bring all into a unity, all, both individuals and peoples:—a unity, not of darkness but of light, a unity not of fear, but of love, a unity not of bondage, but of freedom, a unity not of death, but of life. In that unity of the Spirit, each individual will find and exercise his personal freedom; each will attain his highest development; each member will best serve the whole body. But the whole organism and each member must be perpetually vitalized and harmonized by the ever present Father, the one who is in heaven. In Him the whole world shall be one sublime spiritual unity of life, of light, and of love; and through Him each person, though feeble in himself, shall be as David, and David as the Angel of God.

JUNE 21, 1909

UNIFICATION OF THE HUMAN RACE

STANDING on Mars Hill, in the midst of the Athenians, Paul declares that God made of one, every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation that they should seek the Lord, if haply they might feel after Him and find Him. (Acts 17: 26, 27.)

God has made human-kind out of one, and His purpose is that they in all their variety shall be a spiritual unity in Himself. He has made them, and into oneness with Him they are to be gathered. This oneness is not to be local but universal. Two men may be standing side by side yet be pole-wide asunder; they may be on opposite sides of the earth and yet be one.

The child would gather all the people about some capital, some Jerusalem, some Mecca, some Salt Lake City and imagine that thus they would be one. We are prone to fall into this error continually because of our bondage to the senses. Nor is it the gathering of all human kind about some special leader. The child imagines some king of the ages, not of this world only but of the world to come, with a golden, diamond-studded stick in his hand, sitting on a raised seat, receiving the prostrate homage of kings and nations amid the blare of trumpets, and the clashing of cymbals.

Such representations of the unification of mankind belong to the stage of imagination, of childish things which Paul had put away. It is expedient for you that I go away, said Jesus. He went away that he might cease to be the localized, circumscribed Christ, that He might come again (and that immediately) as the Holy Ghost, and becoming thus the universal, everywhere present, everywhere active Christ, to be sought and found, not only now in Galilee, now on Olivet, but also as much and at every instant in Athens and in Rome,—wherever two or three are gathered together in His name, or wherever on sea or land any one lifts up his heart towards Him. God is spirit and they that worship Him must worship Him in spirit and in truth.

In Him, the universal and eternal Word, the human race will be brought into spiritual unity.

God prepared a physical basis for this unity of mankind when he fixed the form of their habitation. That form is a globe, a fact of vast significance for the destiny of mankind and essential to their unification under present conditions. When the species started out from Eden, spreading east and west, north and south, they would never have met, if the world had been a plane instead of a sphere. But as the world is a globe, the children of men journeying eastward from Eden, traversing and filling the valleys of the Euphrates, the Indus, the Hoang Ho, crossing the straits of Behring and scattering over the plains of America, are met on the western shore of the Atlantic by the peoples moving westward, settling the peninsulas of Hellas, of Italy and of Spain, the valleys of the Danube and the Rhine, and the islands of Britain, crossing at length the Atlantic ocean,—thus completing the circuit and closing the gaps which separated the peoples. It is only recently that the circuit has been closed and a basis furnished for the unitary consciousness of mankind. In 1607 the settlement was made at Jamestown,—so recent an event that three men of a century each could touch hands across the interval. In 1522, scarcely a century earlier, the fleet of Magellan sailed around the globe. Since then all lands and seas have been explored and charted; the surface of the earth has been represented by globe and map, and the form of it has been wrought into the consciousness of the race through instruction in university and school, through literature and art, until now almost all men are conscious of the form and limits of their habitation and of the solidarity of the race. Thus has God, by the form and limits which He has set to the abode of man, laid the foundation for the consciousness of race unity upon which is to rise the universal dominion of His Son.

God further assured the unity of the race by means of intercourse which He established when He formed the seas and rivers. The oceans were once called unsocializing. On the contrary they are great socializing agencies. The Mediterranean became the highway for the intercourse of those living on its shores. Its basin became the seat of culture and its form was in no slight degree a cause of civilization. So Europe and America are not separated, but are united

by the Atlantic; America and Asia, by the Pacific. All lands are joined by the seas that wash their shores and by the rivers which bear commerce and ideas through the interior. The sea is God's; He made it; and His hands formed the lands with their mountains and plains and rivers, not without foresight and purpose of the unity of those who should dwell therein.

Though formed by the hands of man, they are none the less the work of God and carrying out His purpose,—these bonds of steel connecting ocean with ocean, extending from New York to San Francisco, from Petersburg through the Siberian solitudes to Vladivostok; from Cairo to the Cape. These all serve a part and an important part in ushering in the reign of Christ. The Roman engineers as well as Paul, James Watt as well as William Carey, Robert Fulton as well as Adoniram Judson, Samuel Morse as well as David Livingstone are co-workers with God in bringing into oneness the scattered nations of men. Men have been brought close together by these means of intercommunication. New York is less than a week from London, less than three weeks from Yokohama. The vision of the prophet has been fulfilled: "Men run to and fro, and knowledge is increased." Hundreds of thousands for business, for instruction and for pleasure cross the seas yearly. On the railroads of the United States are carried annually nearly a thousand millions of passengers. With this constant travel and interchange, men come to recognize the humanity of men, and the barriers of ages are dissolved away. Not the teaching of Buddha, nor even the preaching of Christian missionaries, not the laws and administration of the British, but the railroad, is breaking down caste in India.

With this better acquaintance people are more willing to learn from each other. Each nation is a chosen people and has its part in fulfilling the purpose of God in the world. Not more did the Hebrews have their special vocation for mankind than did the Romans, nor the Romans more than we. Yet, when a few decades ago an American gentleman offered to found at Oxford a lectureship upon American institutions and history, the offer was refused. Now American professors lecture in most of the leading European Universities and no courses are more fully attended than those upon America. On our own side, our national egotism has given away sufficiently to allow us to learn from the experience of other nations. We have not hesitated

to receive the form of our ballot from Australia and to learn lessons in municipal government from Europe. But swifter than communication by steamer or railway car is the transmission of intelligence by the electric current. The thunderless lightnings of the poet sounding underneath the sea are surpassed now by the lightnings speeding wireless through the air. Almost instantaneously what one nation knows, all nations may know. The Roentgen rays are discovered in Germany. Instantaneously the fact is known and the process repeated in the laboratories of Europe, America and Asia. In America, through the endowment of an American philanthropist, a remedy is discovered which reduces the mortality from spinal meningitis from eighty in the hundred to twenty-five in the hundred. Immediately this is known to the medical profession throughout the civilized world. Compare with this the mariner's compass known in China at least three centuries before Christ, but hidden from Europe for a thousand years after Christ. Through the newspaper-press, through magazines, through books, all the spiritual achievements of men everywhere, all the discoveries of truth made, become forthwith the possession forever of all nations. Hereafter there will be no lost arts, as there is no esoteric knowledge, no cryptic lore.

Now, the universal spread of truth is one of God's ways of unifying the world of men. All truth is harmonious. Every truth of whatever kind fits every other truth in the universe. Contradiction between the truths of science, truths of common sense and truths of religion is impossible. There can be no conflict between science and religion. There may be battles more or less fierce, though in these days happily bloodless, between scientists and theologians, as also of scientists against scientists and theologian against theologian. As all truth is harmonious, so every one who knows a truth is bound by cords of fellowship to every one who knows the same truth. Thus if an American student of optics should go into a class in optics,—I will not say in China,—but if he could enroll himself in a class in optics in some planet revolving about a sun whose light starting a million years ago, has not yet reached us, he would feel at home in that class and would be welcomed there as a kindred spirit. The truth makes free and enrolls its freemen as citizens of all lands and all worlds.

Not only does truth unify human kind by extension but by inten-

sion; it goes downward as well as outward. The epoch of the common man is here. The epoch of the priceless book at little cost in the hands of the millions is here. The epoch of the common school is here. Over nineteen millions of persons were, according to the census, attending schools in the United States in 1907; seventeen millions of these were in the common schools. What is true of the United States is true of all lands. This is the epoch of common education. Common school systems have been established in nearly all countries and in many attendance is compulsory. Universal education raises the people into world-wide relation and sympathy with each other. The workman reads or hears read each morning accounts of events in all lands. He is no longer an isolated unit, but a member of the race, consciously interpreting and making his own its multiform experience. Both his mental horizon and sympathies are widened. When he hears that the peasants of Russia are perishing from hunger, he sends his shiploads of wheat to their relief; when he hears of the destruction of cities of Italy, he dispatches his Red Cross with means for their assistance. In this case, as in all, the blessing of him who gives is greater than that of him who receives. It is a mistake for any men or any nation to assume an aristocratic attitude, and say that they will give but will not receive. So when Boston, after its great fire in 1872, declined through its officials the aid which the love of the people wished to bestow upon her; so when in 1906 the President of the United States declined to receive the aid which the love and gratitude of foreign people would have rendered San Francisco, both sinned against the universal brotherhood. To give the gift of love and to receive the gift of love ennobles both the giver and receiver.

God is binding together in Himself the scattered world of men, not only by a common knowledge and sympathy, but by a common morality. There is a universal morality. Not that there is any moral principle which all men everywhere, at all stages of culture admit, much less practice, but there are principles of action which all ought to follow. Now with advancing civilization people make these principles their own by working them into their consciousness and so making them part of the national Ethos; and as the basic principles of morality are universal, so there grows a universal Ethos. There is a difference between ideas about morality and morality itself. Morality becomes

such only by habitual doing. Jesus makes this distinction. Both classes of persons heard the sayings. One class did them and the other did them not. Both classes were tested. The one fell not, because founded upon the rock of practice till action became habitual and pleasurable. Character is the perfectly fashioned will, but for complete character there must be insight and feeling. No man, says Aristotle, is honest till he takes pleasure in doing honest deeds. The royal law according to the Scripture, Thou shalt love thy neighbor as thyself, is extended until it includes every nation, every race and color, the enemy as well as the friend, the doer of evil as well as the doer of good. It has its beginning in the family, in the love of husband and wife, of parent and child. Yet the family, though particular and exclusive, becomes a universal institution. No woman can possibly know mother-love until she becomes a mother. When she becomes a mother, she enters into sympathy with the universal mother-love and owns kinship with all mothers. When the little boy in Sharon was stolen from his home, all mothers felt that touch of nature which makes all the world kin. Thus the little child leads men into the universal humanity.

Hobbes thought that because men are creatures of appetite the natural state of man must be one of war, each against all. This would be so if man were only appetitive like the lower beasts. But man lifts feeding into eating, *fressen* into *essen*. At the table of the civilized man all people join hands. China and Brazil, California and Minnesota, and many lands besides, unite to furnish his meal. Here again we see how the particular becomes universal, and what might be divisive becomes a bond of union.

Next to the family, work, business, commerce may be regarded as the great developers of morality. Commerce indeed, is organized morality, is objectified honesty and justice. Some lament that this is the age of commerce, of industry,—the military age which preceded was so picturesque. That America is especially commercial is not her reproach but her glory. She, more than any other, has freed herself from the taint of caste. That America leads the world in wealth, does not make her the less spiritual, but the more so. Property, both in its production and exchange, is one of the chief agencies which God uses in developing universal honesty and confidence, and thus unifying the

race. How far this has proceeded is shown by the fact that eight and a half million depositors entrusted three thousand five hundred millions of their money to the savings banks of this country alone. More than twenty thousand millions are placed in life insurances. There are more than one hundred and fifty-four thousand millions of bank clearings yearly in New York City alone. The whole fabric of business prosperity rests upon honesty. How completely we Americans trust the faithfulness of our fellow citizens in this age is shown by the fact that in a year eight hundred million passengers trusted themselves to the steam railroads. Follow these facts in their manifold branchings, and we will admit that one of the most sublime moral facts of our time is the confidence which men have in the integrity and faithfulness of their fellow men. This confidence and its ground are becoming world-wide and are binding mankind together in a universal brotherhood of honesty and trust.

Through all these agencies as well as through the work of the church, God is visibly summing up all things in Christ. No Congress or Parliament or Kaiser rules the world, but Christ. The German Kaiser, war-lord though he boasts himself to be, commander though he is of a military force of nearly two million men, would not dare to send one of his battalions or fire one gun against any even the weakest of states without first justifying himself to the conscience of Christendom. So far has God carried out his purpose of gathering the race of men into one universal brotherhood.

The purpose of the unification of the race and its goal is God. They should seek the Lord if haply they might feel after Him and find Him. Every advance of human kind towards unity is an advance towards the one God. At first this takes the form of feeling,—though not of pure feeling apart from some knowledge; but in the lower stages of religion there is an almost blind groping after God, a feeling after Him, if haply they might find Him. Then follows the stage of imagination, of representation under mental or under physical forms. Finally man learns to think God rather than picture Him.

The soul responds to the manifestation of God in the universe. So long as man regards the stars and planets as unrelated points of brightness loosely fastened in the heavens, some now and again breaking loose and falling, he may believe that each has its god, and he may

people the upper regions with as many gods as there are stars. But when the prophet Newton has spoken and with the certainty of mathematics declared that every body in the heavens, our earth included, stands in relation to every other so intimately that the change of position in one necessitates a change in the position of every other according to an invariable mathematical law, then man can believe that the ground of this majestic system must be One and only One. Then all local gods, all tribal gods have their thrones pulled from under them, and themselves like Dagon fall prone upon their faces in the presence of a God such as that. Wherever men lift up their eyes to see with mental vision as Newton taught them to see, there they are drawing near to God and to each other. Just as a traveler looking in a distant land at the Polar star, familiar from childhood, feels still not far from home, so the race of men when once they have learned the universe as one sublime system, will always turn to the One God Who holds it in His hand.

The conception of God as the infinite in power and intelligence, as testified by the material universe, and of God as one whose goings forth have been of old even from everlasting,—a phrase to which new meaning had been added by Geology,—overwhelms the mind, oppresses it with what Hegel calls the “bad infinite,”—the infinite, that is, of force, of bigness, of bulk. To feel his own worth and realize his destiny, man must look upon himself and upon God from another point of view. This other point of view is furnished by the moral nature of man and the moral law. The view is not a new one. The Hebrews prophet turns, from his survey of the heavens and God’s glory therein declared, to the law of the Lord, perfect, sure and right, converting the soul and rejoicing the heart. In like manner the German seer, in ever-memorable words:—“Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect upon them: The starry heavens above and the moral law within. The former begins from the place I occupy in the external world of sense and enlarges my connection therein to an unbounded extent with worlds upon worlds and systems of systems and moreover into limitless times of their periodic motion. The second begins from my invisible self, my personality, and exhibits me in a world which has true infinity, but which is traceable only

by the understanding, and with which I discern that I am not in a merely contingent but in a universal and necessary connection, as I am also thereby with all these visible worlds. The former view of a countless multitude of worlds annihilates as it were my importance as an animal creature which, after it has been for a short time provided with vital power, must again give back the matter of which it was formed to the planet it inhabits, itself a mere point in the universe. The second on the contrary infinitely elevates my worth as an intelligence by my personality, in which the moral law reveals to me a life independent of animality and even of the whole sensible world, at least so far as may be inferred from the destination assigned to my existence by this law, a destination not restricted to conditions and limits of this life but reaching into the infinite."

There is no attractive virtue in infinite power and perfect justice. Fear and awe are the appropriate response to these. The cohesive power which holds all persons in unity is the power of love. The pagan philosopher, with a divine premonition of the truth, taught that even things are striving towards union with the perfect good. A more sure word of prophecy represents us loving God because He first loved us, and, because God so loved us, owing love to one another. As he causes His sun to shine on the evil and the good, so we do good to them who despitefully use us and persecute us. The God of the Hebrew, merciful and gracious, is the God whom Paul preached, the One who sent His only-begotten Son that whosoever believeth in Him should not perish but have eternal life, gazing upon whom the world of men are one by one and progressively changed into the same image from glory to glory, that is by the Spirit of the Lord.

It is only from the fact that in God we live and move and have our being that we shall come into the unity of the Spirit. No absent God, as of deism, no unconscious power, as of pantheism, can produce a unity of life and love. No increase in knowledge, no universal morality, no intertwining of commercial relations can avail to establish in this world a commonwealth whose foundation is righteousness and whose law is love, unless enlightened and vitalized and sanctified by the ever present, ever living and ever loving God. All things work together for good to them that love God, not because of some inherent necessity in the things, but because the same God who has called us

according to His purpose is sovereign also in the heights and in the depths. Human kind are not to be conceived of as a pyramid whose summit only is illumined by the light of Christianity, but as an organism every part of which is vital, contributing toward the end. Even the body, from this view, is a temple of the Holy Ghost.

So all events and all vocations receive their meaning and owe their significance to the spiritual. Every worker, even the humblest, derives from the present God a dignity and worth of his own. "How thankful you ought to be," said Dr. Weston to a guard at the Broad Street station, "how thankful you ought to be that God through you answers the prayers of his people." "How is that?" inquired the guard. "Why, has it never occurred to you that these people as they leave their homes, pray that they may have a safe return, and mothers, for their children, as they leave for the city, and wives for their husbands offer the same prayer, and God gives them an answer through you." "Oh," said the man, "they never think of me in that way." "Some of them do not, and some of them do; for example myself," said Dr. Weston; "but whether they do or not makes little difference, since God looks at it in that way, and it can be your privilege to look at it in the same way." How resplendent with heaven's light would be all our common duties, if we could see them as was given to that deep-visioned saint to see them. It has been said that if two archangels were sent to earth, one to sweep a floor, the other to rule a kingdom, both would accept the task with equal thankfulness for the privilege and both would do the work with an equal spirit of love.

So let it be with you, young men and young women of the class of 1909! Whatever may be your vocation, regard it as a calling of God; whether to proclaim the glad tidings to the meek and to bind up the broken-hearted, whether to heal the sick, whether to plead the cause of the helpless, whether your work be esteemed of men as lofty or lowly, do it with faithfulness as a trustee of God's grace, do it with rejoicing in the joy of love, do it with faith in the plan in which your work will some day stand revealed as a part, perhaps no small part, of the great plan which includes in its sweep all the work of all the ages past, and of all the ages to come, not of earth only but also of heaven. God has made known to us the mystery of His will, His purpose to sum up all things in Christ, the things in the heavens and the things

upon the earth. Consciously to work together with God for the fulfillment of this majestic purpose will give measureless dignity to your character and worth to your life.

JUNE 20, 1910

AUGUST THEMES FOR THOUGHT

PHILIPPIANS 4:8

THE SOUL grows by what it feeds on. Intellectually and morally a man is what he eats. Abraham Lincoln fed on Bunyan, Shakespeare and the English Bible, and so he became Shakespearean and Biblical in his thought and expression. Patrick Henry fed daily on Butler's Analogy and Livy's History. It was the close reasoning of Butler and the "pictured page" of Livy which formed "the forest-born Demosthenes whose thunders shook the Philip of the seas." This is a lesson for us. Thinking on small things will make us small; thinking on mean things will make us mean; thinking on great things habitually will enlarge us. Hence we will take for our theme today the apostolic injunction: "Whatsoever things are august, think on such things." The reference of the apostle is not to the quantitatively great, not to what Hegel calls the "bad infinite," the infinite in bulk; but the reference is to the great in morals, the august in character whether in individual persons or in societies. The reference is not to the starry heavens over us, but to the moral law in us.

We are bidden to think on the august as embodied in individuals. The Word became flesh and dwelt among us, and so became the supreme subject of meditation and imitation for all moral creatures throughout all worlds and throughout all ages. We are transformed into the likeness of what we gaze upon, as Ernest in the legend of the Great Stone Face was transformed into that majestic likeness, not merely by thinking upon the grandeur embodied in stone, but by acting out in his life the noble lessons learned there.

It is not only the Supreme Incarnation of light and life and love, which trod Judea's hills nineteen centuries ago, that furnishes themes for meditation; nor is it in the sphere of religion alone that we find our models. There are also heroes of science, heroes of discovery, heroes of industry. Among such are the founders of states, Alfred of England, William of Holland, our own Washington. These men are concrete morality. In them strength and righteous-

ness are embodied and walk the earth among men. Washington is especially worthy of study as the founder of a new epoch in political ethics. Hear what the French moralist, Paul Janet, member of the Institute of France, has to say:—"For centuries publicists have taught that politics cannot be regulated by the laws of morality and that sovereigns require a special code of morals. A great soul, a noble will, was all that was needed to overthrow this pretended law, and teach us that an entire political life could be governed by the most inflexible morality. That during a career of twenty years one should show that political sagacity, military heroism, the management of the most important affairs, a crushing weight of responsibility were in no way inconsistent with public and private morality; that one should be under temptation to put an end to anarchy by taking possession of power, yet should refuse to do so; that one should use an army only for the maintenance of the laws, never in defiance of them; and far from attempting to excite its natural discontent, should silence all complaints for the sake of the public good,—all this is such an extraordinary fact of history, that we should not have believed it possible, had not Washington lived to prove it by accomplishing it."

In a word, virtue is a creative act, and in its most sublime features is a free and individual act, which gives rise to unexpected forms of grandeur and generosity. Happy America which has in the forefront of her history such a character as Washington!

We need not search among the founders of states alone, nor among the leaders in science or the heroes of missions, to find august names upon which to think. Common life has its heroes no less. A year ago, persons passing through the town of Cherry in Illinois with its dull frame houses, its cindery streets, its mixed population, would not have dreamed of the heroism latent in that commonplace town. But a terrific disaster came, sudden, crushing, which, when it had passed, left its hundreds of dead. It left its deeds of panic and fear, but also its heroisms fitted for the reverence of mankind. Three men, Hewitt, Lettson and Brown, saved the lives of all those in the third vein who escaped that day. Hewitt was the last man to leave that vein alive. He and those ahead of him urged Brown to follow. But Brown stood quietly at the foot

of the shaft in the black stifle and horror around him. "I won't go till every man is out of this mine," he said. Match against this the knightly deed of Philip Sidney at Zutphen and tell me which is the more heroic? Yet let us remember that these men in the dull mining town were just as heroic before the disaster as when the disaster called out their heroism to equal the splendor of military glory by land or sea. So in every town and village there are heroes and heroines, august characters upon whom we would think with reverence, if we could see with God's vision. But our eyes are holden, and we let the dust of life's highway hide from our view the stellar hosts.

We find the morally august not only in individuals but in institutions also. Here again we must look at the common. We will not seek the morally sublime in vast temples, Luxor or Karnak; not in great monuments, pyramids or Taj Mahals; not in cathedrals vast, St. Peters or St. Pauls, through which the tourist walks and stares; in none of these will we seek the most august themes of thought; but in homes,—cottage or mansion, no matter so it is a home. Nearer heaven than any temple or cathedral is the home in which dwells the upright heart and pure, which God prefers before all temples. More august than the temple of Herod with its marble colonnades, forty and six years in building, was the home in Bethany where dwelt Mary and Martha and their brothers, and where Jesus was a welcome guest. America is the land of homes. Let other lands have their vast architecture; let us have in this land of ours, sublime in their moral simplicity, spread numberless over hill and valley and plain, constituting a vast unity, a theme of meditation for men and angels,—American homes. Whatsoever things are august, think on such things; and among them place first the home.

We are partakers in an august civilization. Even in its material basis, our civilization is a sublime object of contemplation. The locomotive which passes your town is an embodiment of ages of thought. Into it has gone the mathematics of Euclid, of Des Cartes and of Leibnitz; into it, chemistry, physics, mechanics, inventive genius; it embodies the thoughts and achievements of generations. Only a small part of the locomotive is iron, visible to the eye; vastly the greater part is thought and spiritual achievement. The bands of

steel along which it glides bind continents together. We hear in the Broad street station a train announced to start for Pittsburgh, Chicago, Denver and San Francisco, with little thought of the faithfulness, often arising to heroism, of the thousands of men to whom the passengers entrust their lives. Some nine hundred millions of passengers in the United States alone commit themselves to the keeping of the railroads each year with no thought of risk from evil intention upon the part of the million men safe-guarding the trains, with scarcely a fear of neglect upon the part of these men. The queen of the South came from the uttermost parts of the earth to see the wisdom of Solomon, when lo, there was there in the garb of a Galilean peasant a greater than Solomon. I wonder if we had been there, whether we would have been able to see the Greater One, or would our eyes have been holden so that we could not see. We ransack history for heroisms of men and women, and rightly; but we should not fail to recognize the heroes in overalls to whom we daily entrust our lives and property, with full confidence in their courage and faithfulness.

All commercial life rests upon confidence of men in each others' integrity. Confidence is a plant of slow growth. The wide-spread and deep seated confidence represented in banking and commercial exchange has been the growth of centuries of honest dealing. I was told by Judge William B. Hanna, for more than thirty years of the Orphans Court of Philadelphia, before whom passed estates yearly aggregating over a hundred million of dollars, that what impressed him most in his long service was the general honesty of men. There must be general honesty of men in fiduciary relations when men entrust in the United States to saving banks a total of thirty-five hundred millions; when they place in life insurance a total insurance of twenty-three thousand millions in thirty-three million policies; or when the commercial exchanges in the United States through clearing houses aggregated to over one hundred and fifty thousand millions. All this vast fabric, which goes entirely beyond the power of any human mind, even of a Newton, to conceive, rests upon the faith of man in man. Destroy the honesty which is the basis of that faith and the whole will collapse and the nation will sink into barbarism. Yet an occasional bank failure here and there often so

fills the public mind that men fail to reflect upon the august moral integrity of business men.

Civilization is morality not only objectified in wealth, as mastery of the physical environment, but also objectified in the state and nation. The state is embodied justice, backed by power. You journey by land and sea; you lie down to sleep in peace, you awake in safety. You are under the protection of the majesty of the law. The law is the collective will of the people. Behind it is a power practically omnipotent. Yet it is not armies and navies that give the law authority. The armed soldier cannot be everywhere in physical presence. The law has authority only so far as it is an expression of justice, and as such commends itself to the conscience of the people. Thus considered, nothing human can be more august or more worthy of reverence than the collective will of an enlightened and righteous people, expressed through legislative enactments and court decisions.

The older theologians derived the state and the church directly from God. There was an element of truth in their doctrine. It is God energizing in the spirits of men in the sphere of justice that constitutes the spiritual state on its divine side; it is God energizing in the spirits of men in the sphere of love that constitutes the universal spiritual church on its divine side. This is the light that enlightens every man that comes into the world. The response of man's spirit to this energizing of God, the Spirit, constitutes the spiritual church on the human side. But spirit seeks expression and objectifies itself in institutions. The response of the human soul to the divine energy varies from refusal through all degrees of re-action and acceptances. So the church as objectified, organized spirit will have manifold forms of expression; in the final analysis, as many forms as there are individual souls. The state proceeding by compulsion can produce uniformity, the uniformity of ritual and outward acts; the church proceeding by persuasion and reason will stimulate individuality and individual responsibility and so will produce unity in variety, manifold forms arising from race differences, national differences, social differences and even psychological differences. These will constitute systems, and systems within systems. Like that greatest of all vegetable wonders, the forest, there is

infinite variety but substantial unity in the church with its manifold variations. We may regard the church, as we may everything else, either in its particular concrete forms, or we may think upon the august powers and principles embodied in it. In its expression in particulars, in individuals, with all their incompleteness, there will be evidences of defects and weakness, just as in the forest there are broken limbs and fallen trees. But look at the primeval forest as a whole, its "grandeur, strength and grace", and the spirit will be bowed with the thought of "boundless power and inaccessible majesty." So the church, in its divine source, its divine guidance, its sublime purpose, its majestic destiny, presents one of the most august themes for human contemplation. It was Alexander Hamilton who urged the American people to rise above the narrowing boundaries of districts and states and to "think continentally". The thought of Christianity and its purposes embraces all continents. Some years ago, a few Oxford students, men of wealth, lamented with each other that the day for doing great things had passed; that nothing was left for enterprising spirits in this commonplace age. One of them however had recently heard an address on "Modern Missions," and said that to his mind there was the opportunity for majestic enterprise. The young men studied the subject, were convinced and dedicated themselves and their fortunes to work in China. It was the old error of seeking the noble and great only in the remote, and failing to see it here and now.

How shall we think on these things? First by realizing them in our own characters. However humble our station may be, however lowly our duties, we may incarnate in ourselves the morally sublime. There is a certain dignity, says Kant, in every man who does his duty. Each man may unite himself with the Source of all moral excellence, with Him from whom comes every good and perfect gift. There is a birth from above, testified to by hundreds of thousands who have experienced it, an experience confirmed by their whole subsequent life. Out of this renewed nature proceed thoughts upon the things of God in their majesty, and actions that are God-like.

It is not wholly by meditation that we can incarnate in ourselves the things that are august. Nor can it be by merely feeling

their worth. Feeling if it ends in itself is demoralizing. Our thought and feeling must issue in actions. It is God who works in us, and we must work out with holy reverence that which He works in us. Thus both the divine inworking and the human out-working will form character according to the eternal pattern. Our minds will be quickened to perceive the good in all things and our feelings will prompt our thoughts to dwell upon such things. We cannot overestimate the importance of right thinking. "Keep thy heart with all diligence, for out of it are the issues of life." Our thoughts are the outflow of our character. On the other hand our thoughts form our character. We can choose what we will think, and so choose the kind of men we will become. This is especially true in youth when our minds are still plastic. Nobleness of mind is the fruit of communion with the finest minds of the race. There are many echoes in the world, says Goethe, but only a few voices. There are authors who are given first place by the consent of all ages. The man is safe who makes these his constant companions, and over and over again studies them, with profit always, and, as at last he grows insensibly to their measure, also with delight.

But not only is it association with great thinkers in their works but also with great doers in their actions that enlarges and elevates the mind. History teaches by examples and acquaints us with the men on the highlands of human character and achievement. They have their influence in the crises of our lives. Their steadfastness of purpose, their concentration of aim, their patience, their indomitable will become ours and make us in our sphere also victors. Not all can be great men, but all can do the common duties nobly. It is a misfortune for a man to take the small, the mean and the crooked as the type of his activity. It is extremely difficult for him to extricate himself from such a character when once formed. We follow the example of our associates, but the example we follow most persistently is the one we set for ourselves. What we think today, we are apt to think tomorrow; what we do today, we will probably do tomorrow. So action becomes habit and habit destiny. This is the ladder by which we may ascend to the heights of the noble, and the august; but the same ladder conducts downward to the petty, the vicious, the mean. Tread always the ascending rounds. Make all

you possibly can of yourself. No one can foretell for himself what possibilities may be wrapt up in him. Yet, "the childhood shows the man, as morning shows the day." When Ulysses Grant left West Point, he had formed the character which was his till the close of his great career, a character which "betrayed no trust, falsified no word, violated no rights, manifested no tyranny, sought no personal aggrandizement, complained of no hardships, displayed no jealousy, opposed no subordinate; but, in whatever sphere, protected every interest, upheld his flag, and was ever known by his humanity, sagacity, courage, and honor."

We think rightly of the august moral and religious institutions of the civilization in which we share, by conserving them and transmitting them unimpaired to the coming generation. It is the glory of human kind that they are not mere links in a chain like the animal, but members of a race. The squirrel on yonder mountain is only a link in a chain. It has no past which it consciously inherits. Man has a past. He has his conscious inheritance. The heroes of the race are his heroes; he calls them by name; he enters into sympathy with their life; he imitates their example. He sails with his Columbus into unknown seas; he gazes with his Galileo through his optic glass into the heavens; he follows with his Halley the comet in its long but orderly journey through space; with his Newton he weighs the stars in a balance; with his Milton he passes "beyond the flaming bounds of space and time where angels tremble as they gaze;" he takes his stand with Miltiades at Marathon and rolls back with desperate valor the torrent of despotism that would engulf the West and blot out the last hopes of human freedom; he goes with Howard into the prisons of Europe, a messenger of love to those for whose soul and bodies no man cared; he goes with Judson into the jungles of Burma, or with Paton into the islands of the sea, bearing with them the message of light, the good news of salvation. He follows in the footsteps of One who in the regions of Galilee, on the plains of Samaria, among the mountains of Judea went about doing good; he hears His words, he catches His spirit, he sees His works.

Man thus becomes an heir of all the ages, a transmitter of all the spiritual wealth of the past. It is his first duty reverentially to

conserve and transmit this priceless august inheritance. This transmittal cannot be by books. Books are dead until they find a living reader, until a mind translate the black marks upon the white page into "thoughts that breathe and words that burn." Laws and constitutions cannot transmit the state. Only through patriotic men, men who know their duties and do them, can the state be maintained and transmitted. The American nation with all its civilization, where is it? Not in the august capitol at Washington, merely a symbol of its majesty; not in its navy, a symbol of its power though each vessel may be; not in one, nor in all of these. America exists only in the men and women who are its citizens. The American nation exists in the men and women who go forth daily to their common work; in the fifteen million voters who go or ought to go to the polls; especially in the nineteen million boys and girls who wend their way to the schools. That host, twenty times as large as the host that at any one time mustered under the call of Abraham Lincoln to preserve the nation's life, is in an especial way the American nation, the nation of tomorrow. "Whatever you want to put into the nation, put first into the schools," was the advice of Humboldt to the Prussian King, a counsel which regenerated Prussia and made a United Germany possible. We conserve our civilization by incarnating it in the children.

It is equally man's duty to make advances upon the past. No institution is so good that it cannot be made better. While the truths of morals like the truths of mathematics are the same for all ages, they must be applied to changing conditions in manifold ways. Besides, every advance in civilization brings with it new problems and the need of readjustments. The elevation of woman, for instance, while it has diminished the number of actual divorces or separations, has increased the number of legal divorces. With the better education of women and their capability of self-support, they will not stand the treatment they once did. As long as it was a question of enduring harsh treatment or of starving, they would endure much ill-treatment. But education and new avenues of employment have changed all that. Woman is self-respecting and insists rightly enough that she be respected. If the husband is selfish and brutal, or if he is drunken and abusive, the wife leaves him and takes care

of herself. If there is property involved, she seeks a legal separation and ought to have it. Divorce then, is an incident of progress, a result of the education and improved position of woman. The cure for the evil will be found, not in doctoring the symptoms, but in removing the cause. Let the family, the church, the school develop better husbands and wives and the number of divorces will be lessened. There are more happy homes in the world today than ever before, and the number is increasing; but we cannot increase the number by subjecting woman to the abuse or neglect of lazy or drunken husbands without hope of deliverance.

So the advance of the common people in intelligence has raised new problems that wait for solution. They cannot be solved by remanding working men into the condition of chattels, as in primitive times, nor into contented ignorance and brutishness. The reconciliation of the divergences that come from progress must be sought in further advance and a higher unity. The advance of all classes in intelligence has given rise to an aristocracy of skilled labor which, like all aristocracies, seeks by organized effort to get all it can for itself and to bar out the less fortunate unskilled workman. These must be protected by the state, until all are elevated into the rank of self-helpful men. But we cannot help those who do not help themselves. It is not possible for society to pay wages sufficient for workingmen to keep their family in comfort and at the time to support a saloon for every twenty voters. With what laboring men spend every few years in liquor, they could own all the stock of any corporation, even the Pennsylvania railroad. The uplift of labor is one of the problems of the times, raised by progress itself. Every advance raises new problems. Progress is by differentiation; differentiation produces differences; differences result in collisions. These differences are to be reconciled not by death but by life; not by going back, but by going forward.

In that work, men of education should bear a leading part. Civilization has done more for them than for others, and so they are under greater obligation than are others. This obligation to noble thought and action is especially binding upon Americans, upon American students, and at this time. There is an inspiration in being a citizen of a great nation such as ours. Let it inspire us to

noble thoughts and worthy actions. It is very much to live in such a time as this. Let no one mislead you into saying that the former days were better than these; such do not inquire wisely concerning these things. "Life greatens in these later years." Today is better than yesterday; tomorrow will be still better than today. Let us here resolve to do something worthy of such a country, of such a civilization, of such an age. We are told in the biography of Bunsen that a circle of German students in the University of Goettingen "on a certain cheerful evening made a vow to each other that they would effect something great in their lives." Much came of that vow, as much also came from the little prayer-meeting behind the haystack, at Amherst, and much from the meeting for religious conversation by Wesley and his friends at Oxford. It was John Douglass, Rector of St. Andrews, who was wont to take Andrew Melville between his knees and say, "My poor fatherless and motherless boy, it is ill to wit what God may make of thee yet." Let us each do his duty day by day, and while it is hard to know what God may make of us yet, still we may rest assured that we shall have our place and no unworthy one as living stones, built into the spiritual house, acceptable to God through Jesus Christ.

Finally whatsoever things are true, whatsoever things are august, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are praiseworthy, if there be any virtue and if there be any place for eulogy, think on these things.

JUNE 19, 1911

DUTIES OF THE CITIZEN

"For there is no authority but from God; and those that are in authority have been appointed of God."—ROMANS 13: I.

IN THE thirteenth chapter of his Epistle to the church at Rome, Paul sets forth the duty of the Christian to the state. While the citizenship of the Christian is in heaven, he dwells nevertheless upon the earth, and is a member of an earthly state. The state, each state, is in the Divine plan, whose unfolding is the universe, both inanimate and animate, both physical and moral. In this sense the state is ordained of God. The ordination becomes concrete through a process of natural development. We have first the family, a synthesis of justice and benevolence. This synthesis is differentiated into the state, which is organized justice; and into the church, which is organized benevolence. The family does not by this differentiation cease to be, but is ennobled and enriched both by the church and the state. Alike, the family, the church and the state are divine institutions. It is concerning the state that we speak today; and specifically concerning the state or nation of which we are members, our duty to which, as we conceive it, is threefold.

I. Our first duty to the state is to think rightly concerning it. We should understand it in its foundation, in its function and in its object.

1. The foundation of the state is in the ordination of God. It is not a temporary contrivance introduced because of sin to maintain order, and to cease when man has ceased to sin. There are no failures in the purposes of the Almighty, no patchwork needed for His providence. When man was introduced upon the earth, the biological evolution ceased. No new species has appeared beyond man. With man the evolution of moral institutions began. With man the embryonic state appeared. Each man is a microcosm, of which the state is a macrocosm. From the beginning till now there has been a progressive development of the state, an increasing purpose has run through the

ages. This development cannot be represented by a straight ascending line. God in his works never uses straight lines. He delights in the curve. So the progress of man has been spiral and not all of the curves have been upward. We must not imagine that when a people has accomplished its mission, and has merged into the general body or has been absorbed by another nation, it has therefore proved a failure. The man must not be regarded as having failed of God's purpose who has accomplished a certain unique work, developed a process or filled an office, and then for the rest of his life, extending over many years, perhaps, been merged with his fellow men in their ordinary work. The fact that not all the Hebrews undertook, nineteen hundred years ago, the work of extending aggressively to all human-kind the truth which had been revealed through them did not make the election of God or His purpose of grace of no effect. In reality the Hebrews dispersed throughout all the Mediterranean basin had done an invaluable work of preparation; and the devout members of the synagogue and the proselytes from among the Gentiles formed the nucleus of the Christian churches. Even those who refused the great commission have not therefore failed of all part in the great work of civilization. While their exclusiveness on the one hand and their lack of a habitat have debarred them, to an unusual extent, from a share in the work and honors of the world, yet no other people have contributed more, in proportion to their numbers and opportunity, to the philosophy, science, music and politics of the world than has the Hebrew race. God fulfills Himself in many ways, by many peoples and by many men. Known unto Him are all His works from the beginning. He has made of one every nation of men to dwell on all the face of the earth, having fixed appointed periods and the bounds of their habitation. In this eternal purpose and all-embracing plan, each nation has its part, our own among the rest, and no part of the plan will fail. It is thus needful for the Christian citizen to know his state in the light of God's purposes, in the aspect of eternity.

2. It is the duty of the Christian citizen to know the state in its function. The state is organized justice. It differs from the church which is organized benevolence. The church instructs in justice but it does not organize for the enforcement of justice. The church proceeds by persuasion and influence. The state enforces its laws;

it proceeds by compulsion. Its power is practically omnipotent as compared with the power of the individual. But the power of the state is the collective energy of its citizens; its will is their aggregate will. On the other hand the individual is protected by the aggregate will. The child walks safely along the street because, weak though it is, it is protected by the majesty of the state. The citizen sleeps and awakens secure in his life, his liberty, and his property from foreign aggression and from domestic violence, sheltered by the aegis of the law. He travels in all lands, he circles the globe, fearless because the sovereignty of his state goes with him on his right hand and on his left. If he is wronged by any potentate, the arm of his state is moved for his vindication.

So a military or naval force is to be conceived of as the concrete will of the people, embodied to make justice effective. A battleship is not wholly or chiefly steel; it is concrete morality. An American battleship flying its symbol of stars and stripes is the will for righteousness of ninety millions of people. Rights such as the right to life, to liberty, to property, while having a valid basis in human nature and Divine law, are made effective through the state. The Indian arrow-maker who has made arrows from flint of his own has a perfect right to the arrows; but his right is wholly useless to him, unless the other ninety-nine members of his tribe respect his right and enforce it. The ministers and missionaries in China had an indefeasible right to life; but the right would have been valueless, had it not been made effective by the concrete will of the Western powers. No matter how populous the state may be, nor how wealthy nor how pious and reverent of right, it cannot go beyond an ineffective wish for righteousness unless its will be made concrete and efficient by organized force. Of course, the organized force may be made the instrument of an unrighteous will, but every good may be abused, or be made vicious by excess.

The state in its function goes beyond the enforcement of right, important as that is. The state exists not merely that we may live, but that we may live well. Man can attain fulness and largeness of life only in the state. He can attain a large life only in a great state. As long as the state is so small that all the men in it need to be embodied in a force for defense, little energy will be left for the development of civilization. When as in Germany only one in a hundred of the

population need be embodied in the defensive force, and each individual for only two years, then the energies of the people can be employed in inner development; then science, arts, enlightened jurisprudence become possible.

The higher function of the state is education. The state, among various ways, educates through her offices. No one can sufficiently appreciate the educational influence upon the political character of the American people of the township, borough and city offices. The state educates through her judiciary. Every man who has served on a jury is a more intelligent and thoughtful man ever afterwards. The state educates through her laws. The law may not be the perfection of reason as claimed by Blackstone, but the decisions of the court constitute the sanest body of practical thinking in existence. The state educates through her frequently recurring elections. Especially, every four years our nation goes into an institute of political science and listens to the ablest discussions of all present problems from every point of view. The state educates through her schools. The state undertakes to educate through her schools for three reasons. The first is the military reason. Bayonets which think are more than a match for those which do not. This was proved by Sadowa and Sedan, and thereupon the governments of Europe decreed universal education. The second is the industrial reason. Educated mechanics and artisans can do better work and more of it than the uneducated. The third is the political reason. In all times the rulers were educated. As the people came progressively to rule, they required and received education. When all the people rule all must be educated. So the modern state has taken upon itself the work of educating through the schools all the people, inasmuch as all take part directly or indirectly in government.

3. The object of the state is the good citizen. Even in state education, manhood must be fundamental. The state exists for the citizen, not the citizen for the state. The fundamental test of every civilization is the kind of men and women it produces. Quality is more important than quantity. The ten thousand citizens of Athens are more important to the development of the race than the millions of Central Africa. In our land, we will soon have a population of two hundred millions. What kind of people will they be? That answer

must be given primarily by the individual persons. Each man must develop himself by his own activity. The family, the church and the state may give opportunities, but the man himself must use them or all will remain external to him. He must himself digest and assimilate what is offered; no one can do it for him. This is a fact that the world will never outgrow. Each man must educate himself, or he will never be educated. As the state cannot do the work of the individual or of the family, so it cannot do the work of the church in the development of manhood. The church proceeds by persuasion, because both her weapons and her aims are spiritual. When compulsion enters by the door, religion flies out of the window. They cannot exist in the same room. The Bible as a book of religion is the book of the church, her own incomparable text book, if taught by a ministry that believes in it. It will not have much vital power, if taught by those who do not believe in it. The church instructs in religion and spiritual morality; the state instructs in civic and social morality. Neither can do the work of the other. But the church from its high standpoint will penetrate, and energize the moral teaching of the state. All find their unity in personality. For it is the person who is an active member of the church and of the state, as well as of the home and business society; and it is he whose duty it is to understand the state alike in its foundation, its function and its purpose, and also in its relation to other social organizations.

II. Man is not wholly or chiefly a being of thought, he is also a being of feeling, of sentiment, of affection. His life finds its meaning in his feelings. The fabric of our civilization does not rest chiefly on intelligence; it rests almost wholly upon character. Character is the completely fashioned will. The completely fashioned will finds its inspiration and its end in love. The duty of the Christian is summed up in the one commandment, Thou shalt love Thy neighbor, and the root of its Theology is, God is love. So to right thinking the Christian citizen must add right feeling. It is his foremost duty to love his country and have faith in it.

1. Because patriotism by its perversion has been the root of manifold evils, there are those who would abolish it altogether, just as others for a like reason would abolish the right of property, and the love of family. Indeed because of the evils that spring from perverted

human appetites there have been those who would reduce to the minimum or extirpate the desire for food and drink and air. There is no danger of any man's loving his own family, his own town, or his own country too much. He can love all other countries the better because he loves his own. The love of mankind, or general philanthropy, which does not root itself in the soil of self-love, of family love and patriotism can have only a pale and sickly growth.

Rational love of country, the duty of every citizen, finds its roots partly in the past. The present is a child of the past. Into this present have gone the service and sacrifice of generations. Our love will be kept constant by reflection upon our debt to the fore-fathers and founders of the state. Into our present blessings have gone the toils of the early settlers, the hewers of the wood in untrodden forests, the plowers of furrows in virgin soil, men who made the wilderness and solitary place to be glad and the desert to blossom as the rose. They planted the school house on every hillside, the church in every valley, so that the seeds of culture and religion might not perish in the midst of their privations and hard lot. We need to reflect often upon the work of those pioneers and feel deeply our indebtedness to them for the earnest simplicity and devotion of their lives. "They wrought in sad sincerity and builded better than they knew." We need not go to find these benefactors into the remote past. They are our immediate ancestors, your parents and mine. We seek not for them in the heights of fame; they belong to the great throng of undistinguished ones, a multitude which no man can number, whose names no one can record. We do not seek them in palaces or mansions; they can be found more often in the cabin and the cottage, by the country crossroad or remote clearing. The food that we eat, the paths that we tread, the books that we read, the language which we speak, all are the outcome of the labors, the sacrifices, the martyrdoms of those who have gone before. Our heritage as citizens, our political rights, what have they not cost? Recall Marathon, and Naseby and Yorktown. Recall the three hundred thousand boys in blue who sleep in southern soil, whose sleep no reveille disturbs; then count up if you can what our citizenship is worth. Fed upon springs like these, our love for our country should flow in volume like the Mississippi, in purity not unworthy of that river clear as crystal which proceeds out of the throne of God and of the Lamb.

The patriotism which has to draw its inspiration wholly from the past will soon lose vitality. Love of country must receive nourishment from the present, if it is to be effective. In this we need to heed the admonition of Hamilton and think continentally. We will then on this June morning lift up our eyes and look out broadly upon the five hundred institutions for higher learning in our land now holding their commencements. We will note in them twenty-five thousand professors, devoting conscientiously their lives to this one work; we will observe with some care the two hundred and eighty thousand young men and women full of the enthusiasm of youth, young people who have, against the seduction of present pleasure or profit, pursued the way toward the higher culture, to which there has yet been discovered no royal road. How much of sacrifice and high purpose on the part of parents these students represent, is known only to those engaged in such work, and to them only partially. We will note in these institutions the two hundred and sixty million dollars of productive funds, the two hundred and twenty million dollars in buildings, the thirty-four million dollars in scientific apparatus, and the thirteen million volumes in libraries, nearly all the gifts of men whose hearts are devoted to the welfare of the state. Or take a glance at a still vaster host, the pupils of the public schools. Or reflect a moment on what this means, that one hundred and sixty thousand men are ministering to the religious and moral needs of the people, and are supported by voluntary offerings. You may say what you will about the decline of religion and the inefficiency of ministers,—here is the verdict of the jury of the vicinage, a verdict not rendered in general, but upon continuous view in each particular case, that these ministers are worthy and Christianity is worth while. Otherwise these ministers would not be supported by voluntary contributions.

It is however in the political life of the nation that it is most important to cultivate breadth and clearness of vision in order that love may not wax cold. Partisan politics emphasizes the defects of officials and of parties. Looking however at the facts broadly and steadily, we easily see that no nation has had a line of executives superior to the very able and upright men who have occupied the White House; no nation has had a judiciary abler or purer than our nation, not only in the Supreme Court of the United States and the

higher Courts of the State, but in the Courts of lower jurisdiction; no nation has had a legislative body superior to the Congress of the United States. Considering by decades the legislation enacted, we also find that the nation has met the changing conditions as they have arisen, and without haste and without rest has moved forward to the fulfillment of her majestic destiny. So whether we consider personal or public morality, whether we consider financial and industrial institutions, whether we look at the home, at the school or the church, we find the same result,—a nation which commands the respect and evokes the love of every right-thinking citizen.

2. It is the duty of every Christian citizen to have faith in the future of his country. That country has its part to perform, its vocation, in the unfolding plans of the God of nations. As the Hebrews had their mission in developing a pure monotheism, the Greeks in teaching the world the beginnings of science, art, literature and philosophy; the Romans, in organization and law; England in evolving parliamentary government; so we may feel assured that the principle of Federal government is not the only contribution America will make to the civilization of the race. Until her work is done, she cannot perish. We must not fancy that every failure of an individual citizen or officer of state to measure up to the highest standard is the breaking down of our civilization. Governors may come and governors may go, legislators may meet and adjourn, passing some good laws, failing to pass others, but the life of the nation in the hearts of her ninety millions goes on, without adjournment or postponement. Place across the pathway of our moral progress as a nation your presidential proclamations, your acts of congress, your Dred Scott decisions, and the great stream of our national life will be stayed by them as long and as much as the incoming tide by the dikes raised by children on the shore. Have faith in the destiny, the majestic mission of our native land. Love her with a deep and abiding love; serve her as the noblest service that you can render mankind.

III. One cannot be a good citizen unless he performs the duties of one. Political virtue consists in political character, expressing itself in action. The sphere of virtuous action is society. One cannot be a good man if he abides in solitude; one cannot be a good citizen if he withdraws from political activity. This participation in political

life is especially important in a free state. In a despotism there are no citizens. There are only rulers and subjects. In our own country, by the fourteenth amendment, all persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the State wherein they reside. By the same amendment, every citizen is guaranteed the equal protection of the laws. To write these muniments of freedom and equality in the Constitution cost the lives of hundreds of thousands of men and the expenditure of billions of money. These momentous rights and privileges involve corresponding obligations on the part of the citizen.

1. As the fundamental purpose of the state is to develop good citizens, so the fundamental duty of the citizen is to furnish one good citizen to the state, that is himself. This is the most important gift a man can bestow upon his country. It is also within the power of every one. Not every one can give a library, or a park, or a statue to his town. If every one could and did, the country would soon be overstocked with libraries and parks. He can do better than that. He can be a living example of good citizenship, not in words but in character and deeds. Character is fundamental. The outflow of a life cannot be other than what the man is. On the other hand, if he himself be a real, manly member of the community, the outflow of his life will be pure and beneficent. The effluence of character is continuous. By a law of social contagion, we are all the time propagating our influence. It overruns the limits of our personality. It spreads throughout the circles, alike social, business and political, in which we move. It enters into the lives of our fellow men without asking their permission. If we try consciously to influence our fellow men, they may arm themselves against us. Our self-consciousness is apt to be offensive. They may close their hearts, if not their ears, to our words. But that which is the outflow of our characters cannot fail of result. This is true in every sphere of life. It is faith in character that holds armies together and makes them effective. The army of the Revolution was held together by the character of Washington. Doubt as to his integrity and patriotism would have dissolved it. The same great character has been a chief force in holding the nation together until now. The greatest service that Washington rendered his country and the world is the constant influence of his well-balanced manhood. More impor-

tant, however, than the influence of the great upon the nation's life has been the influence of the many, the great body of citizens. The failure of men with one talent is so disastrous because there are so many of them. The safety of the state depends upon the performance of their duty by all the citizens. The chief duty of each citizen consequently is to furnish in his own person one faithful and honest member of the state. This duty is fundamental to all others.

2. Another duty scarcely less important and one also incumbent upon all citizens is to aid in forming a healthful and effective national ethos. The ethos of the people is their fixed moral disposition, their will toward righteousness. The ethos of the people lies at the basis of their ethics and gives ethics vitality. The ethos is the spring and course of custom, custom being the outer expression of the inner disposition. The ethos of the people determines their laws and government. When a law and government cease to express the ethos of a people, the law becomes a dead letter and the government is changed. Leaders of the people lead when they represent the ethos of the people at the time. Napoleon was a child of the Revolutionary ethos. While he represented the ethos of the Revolution, Liberty, Equality, Fraternity, he led; when blinded by success, he ceased to do so, he fell. Waterloo came because Napoleon had fallen; Napoleon did not fall because of and with Waterloo. The prophet cannot see and speak much beyond the ethos of the people of which he is a part. Jesus of Nazareth could not have been what He was, if He had been born in the time of Elijah. He came in the fullness of the times when the ethos of the Hebrew people had been formed by the prophets and poets, by the every day work and Sabbath worship, by the synagogue and the temple, by the national experiences, the glories and the disasters of a thousand years.

Our American ethos not yet fully formed but already mighty seizes the child at his birth, enswathes him as with an atmosphere, besets him before and behind, lays its hand upon him, encompasses his path, his down-sitting and his uprising, until it has formed him in his inmost being, his thought, his feeling, his speech, his action. It is the same power operating chiefly through language that seizes the foreigner when he lands upon our shores and transforms him and his children into Americans. A chief duty of the citizen is to

strengthen and purify the American ethos. The sum total of the spiritual energy is made up of the units which compose the people. While we may say truthfully and reverently that it is inspired of God, it is inspired and made effective through men. The ethos of a nation is developed by the same means as the character of a child, by example, by instruction and by treatment. The treatment of the child, the approval of certain dispositions and actions and the disapproval of others, is one of the most efficient factors of education. The same holds true in the formation of the national ethos. As long, for instance, as a large proportion of the people regard intoxication as a joke, not much progress can be made in temperance reform. As long as crimes against the suffrage are treated lightly or condoned by a large part of the people, we cannot have pure elections. As long, on the other hand, as every one who enters politics and holds office is regarded as a rogue, we cannot expect the best men to accept office, or to remain good. The duty of approval is primary, of criticism secondary. No one should point out a defect unless he at the same time suggests a remedy, or calls in some one who can. The duty of commending right character and right conduct in officials and citizens is one requiring discrimination. The promiscuous abuse of officials by the organs of each opposite party, and the indiscriminate praise of those of their own have a debasing effect upon the moral sense of the people. Under cover of indiscriminate abuse, political rogues take refuge behind good men who also were abused. "Was not Washington in his day maligned? Was not Lincoln in his? I too am maligned," says the sleek politician; "therefore I am a Lincoln." There is no duty more imperative for forming a sound political ethos today than the approval, the encouragement, and support of faithful officials, irrespective of party or creed.

3. Passing by many other duties of the citizen, we will consider one which pertains to a part of the citizens only,—the duty of suffrage. The suffrage is an office. The voter is a representative. With the widest extension of suffrage, the voter represents some five units. When, therefore, he is enrolled as a voter, he enters upon a public office. He becomes entrusted with the political rights of the state. The suffrage is not his personal belonging, to be trafficked for money or political preferment. Failure to use the suffrage for the good of

the state is a serious offense. Failure to vote is scarcely less so. But it is a very common offense among those who regard themselves as belonging to the better class of citizens. The penalty they pay is to be governed by the worse; for the government is by those who actually vote. Those who stay at home leave the decision to those who go to the polls. A large part of the corruption of politics is chargeable to the neglect of their official duty on the part of the well-to-do. In a certain city an upright and fearless judge had upon a petition of a decided majority of the residents of a ward refused a license to sell liquor in that ward. At the next election for judge it was found that he had been defeated by a small majority. It was found also that the temperance people in great numbers had stayed away from the polls, and had become abettors of the liquor traffic; for the new judge granted the license, though the people made earnest remonstrance. The church should educate in the sacredness of the ballot and the duty of voting. That is a kind of politics that is appropriate both in the pulpit and Sunday school. The state through its schools should instruct the young in its election laws and the reasons for them. The state should also, I think, enact and enforce a law compelling the citizen under penalty to perform his duty, just as it does in the case of jury duty. More than all, a healthy public sentiment should be fostered which will approve the independent voter who puts thought and conscience into his vote, and condemn the bribe-giver and bribe-taker alike, and the man who profits by their crime, however high his place may be.

Let us not be ashamed to go into politics. There is no class of duties higher or more important than our political duties. In the sense of always going to the polls to vote and voting conscientiously, all men should go into politics; and in the sense of watching the course of legislation and administration, every man should not only go into politics, but should stay in, year in and year out. Nor let us be discouraged at the slow results or seeming futility of our efforts. If we were to work in water, we could affect rapid changes, but the next instant they would be lost. If we were building a monument of mud, we could swiftly mould it to suit our fancy, but the next storm would wash it away. We are working in the granite of national character; the gains are slow, but each gain is a gain forever.

Let us strive to know, to love, to work for our native land. We will have no opportunity to fight, and perhaps fall, for our country on the battlefield. We can do a service as needful and honorable; we can live for our country. We are the inheritors of the struggles, the self-denials, the prayers, the martyrdoms of the ages past. We are not to cast our birthright away, nor let it be atrophied by disuse, nor used for personal gratification or advancement. It is ours to consecrate, to enlarge, to perpetuate, to transmit. It is ours to unite our hearts and hands with all good citizens that there may be purity and integrity in the home, in the social circle, in the business mart and in political life. So there shall be progress in civilization, in religion, in national justice, in human brotherhood, far beyond what has yet been known. We are not called to a trivial political vocation. Upon us the end of the ages has come. Issues as momentous as ever tongue pleaded or trumpet proclaimed await solution. We are standing face to face with God. Let us not join with Aaron in his revelry and shouting in the lowlands. There is a place for us in the heights where the chosen of God are summoned and where we also may hear God's voice and learn His will.

JUNE 17, 1912

PHILOSOPHY AND THE GOLDEN RULE

Text—MATT. 7:11 and 12. Read—MATT. 22:34-40. LUKE 7:9-13

“IF YE then being evil know how to give good gifts to your children, how much more shall your Father who is in Heaven give good things to them that ask Him? Therefore all things whatsoever ye would that men should do unto you, do ye even so to them.” In Luke 11:13 we read, “If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.” In the latter passage the “good gifts” are summarized in the supreme gift, the Holy Spirit. Jesus here says to men: “This is the Way in which you should walk, this the rule of action which you should follow, doing to your fellowmen all that as a moral man you should want them to do to you; I will give you the Holy Spirit to enlighten you so that you will know what you ought to want done, and will endue you with power to do it.”

The gold of the golden rule is the gift of the Holy Spirit to them that ask, giving power for the performance of duty and strength for bearing burdens. If we leave out the connection of the rule with the promise of power, we have a rule of action, but without the light to apply it or the power to act.

I. Let us compare the rule as given in the New Testament with the teachings of two ancient philosophers who reached the rule in form without knowing of the teachings of Jesus.

1. Consider the teachings of the great Chinese sage, Confucius, who flourished some five centuries before Christ. When asked to summarize the moral law in one word, he answered,—“Do not do to others what you would not want others to do to you.” The rule of Confucius is negative, “do not do.” In that respect it is like the Ten Commandments, for the most part: Thou shalt not steal, not bear false witness, and so on. The precept of Jesus is positive, “Do to others as ye would have others do.” The essential difference,

however, between the Confucian rule and the Christian rule, is that, in the latter, power is given from on high for the fulfillment of the obligation: "Ask and ye shall receive the Holy Spirit and thus endued, do to others whatsoever ye would that they should do to you." In vain will you seek in Confucius for any promise of divine power for the doing of the precept. The morality of Christ is a morality of power. He bids His disciples to tarry at Jerusalem till endued with power from on high. He tells them to go forth and disciple all the nations, because He to whom is given all power in Heaven and earth is with them all the days till the task is finished. There is no such dynamic in Confucius.

2. The rule as given in Plato (eleventh book of the Laws), is very like in form to that given by Matthew: "May I being of sound mind do to others as I would that they should do to me." Here we have made explicit what is implied in the New Testament. We are not to do to others everything we might wish to be done to us. The opium addict wishes opium to be supplied to him; it does not follow that opium should be given. Plato says that what a person of good judgment would want for himself, that he should do for others. So our rule is, All things whatsoever ye ought to wish or should wish to be done to you, that do to others. The rule, as given by the greatest of eastern moral philosophers and by Plato, the greatest of western, is inferior to the Christian rule in the fact that in the latter the Holy Spirit of light and of power is given, so that we are not left to our own unaided selves to know what we ought to want done, nor without power to do it. We need light more than human to know what we ought to want for ourselves, and what we ought to do.

Because a man is conscientious, it does not follow that he is right. Paul thought he was doing God service when he persecuted the followers of Christ even to strange cities. Isabella of Spain thought she was acting for the sake of the Virgin Mother and her Son when she desolated the villages of Jews and Protestants and slew their inhabitants. We need light to apply the principle of the rule to particular cases. We know not what we should pray for as we ought, but the Spirit Himself makes intercession for us. Plato

and Seneca can show the need of light and power; Christ alone gives the light.

II. We thus find the ancient philosophers generally in agreement as to the substance of the Golden Rule, and several as to the form of statement. Let us now take a recent philosopher who was acquainted with the New Testament teachings and who ranked first among the scientific men of his day, Charles Darwin. Darwin published his *Origin of Species* in 1859, a revolutionary work, attracting so much attention that his later work, *The Descent of Man*, in 1871 attracted less attention. We are considering today not the origin of man,—not how he got here, but how he should deport himself inasmuch as he is here. Yet we will call attention to three facts concerning which there is no dispute. First, Man is made of the dust of the earth. Every chemical element in his body,—oxygen, hydrogen, nitrogen, phosphorus, lime and the rest,—is derived from this earth on which we live. Second, we are living souls, beings who think, feel and act. Third, we have dominion over the earth, over the beasts of the field, the fowl of the air, and the fish of the sea. Man in his lowest state, whether in frigid or torrid zones, yet is master. As to how it was done or how long it took to do it, there is indefinite variety of opinion, but no sure knowledge; infinite speculation but no sure ground of belief.

In this doctrine of biological evolution, the origin of species, Darwin takes as his basic principle Natural Selection, resulting from over-production, the struggle for existence, accidental variation and the survival of the best adapted. In social evolution, Natural Selection, according to Darwin, plays a subordinate part. This is especially the case with highly civilized nations. Such nations do not supplant or exterminate one another as savage tribes do. Darwin agrees with Aristotle that man is by nature a social being, more so than the bee and the ant. Darwin writes in 1871, "I do not think there is any evidence that man ever existed as a non-social animal. Judging from the habits of savages and the greater number of the quadrumana, primeval man lived in society." Darwin held that while man biologically descended from some ape-like progenitor; yet it was not from an animal possessing great size, strength and ferocity like the gorilla, able to defend itself from all enemies and so not needing to be

social; but that he descended from some comparatively weak creature whose weakness would necessitate the development of social qualities leading him to give and receive aid from his followers, and thus develop the higher mental and moral qualities. The moral sense, according to Darwin, is the most important factor in social evolution, and is the basis of all human society.

The two watchwords of social evolution are mutual aid and morality. While man as an individual is in his infancy the most helpless of creatures and the longest in reaching maturity, yet socially, because of mutual aid and morality, he becomes even in his rudest state the most dominant creature that has ever appeared on this earth. Without mutual aid and cooperation, there could be no moral institutions, no family, no tribe, no state, no commonwealth of mankind, and so no development of civilization. Again, without morality, there could be no mutual aid, nor cooperation. So these two roots, mutual aid and morality, produce and bear up civilization. Now let us note that this mutual aid or cooperation, which upon the basis of scientific study Darwin regards as the basal principle of social development, is the keynote of the Christian system. Nor does the social morality, which Darwin posits as the second basal principle of social evolution, differ essentially from the ethical love which Paul declares the greatest, agreeing with John, the Apostle of Ethical Love, since both derive their doctrines from the life and teachings of Jesus. The noun for Ethical Love occurs in the New Testament more than eighty times, the verb more than a hundred times,—so much weight is given to moral love. Moral love includes two factors, justice and goodwill. The first, justice, requires that we render to every man according to his desert; and the second element, goodwill, that we give to every man according to his need. The second, goodwill, is emphasized in the relation of the superior to the inferior, of the parent to the child, for instance; the first, justice, characterizes the relation of equals, for example of each citizen to his fellow citizen. Darwin differentiates social morality into four social virtues. The first is justice; the second, goodwill; the third, truthfulness; the fourth, loyalty. The personal virtues are, with him, intelligence and courage. Upon these virtues, according to Darwin, depends the progress of the human species. They are the cementing force which holds

society together; they are the central and most important factors in human evolution. The nations which practice morality,—that is, justice, goodwill, truthfulness and loyalty,—become the strong nations. The Greeks though they possessed in a high degree the personal virtues, intelligence and courage, lacked loyalty to the Hellenic idea, and retrograded from a want of coherence between the many small states. Society, even on the limited scale of tribes, could not exist without morality. No tribe could hold together, if murder, robbery and treachery were common within the tribe. These social virtues are, at the first, limited to the family, the tribe, the nation. To lie to a tribesman is a great vice; to lie to an enemy rather a virtue. But soon the limit of the tribe is transcended, and the duty of justice, goodwill, truthfulness, loyalty is extended to the nation. Here according to many German moralists the development stops; loyalty to mankind is in their opinion an impossible virtue. Darwin believes in a widening of the moral horizon with advancing civilization, so that men's sympathies become more tender and diffused, extending to men of all races, to the imbecile, maimed and other useless members of society, and even to the lower animals. The inclusion of the whole human race within the bounds of the moral law becomes in the Darwinian theory the ultimate goal of human evolution. Man's moral nature leads naturally to the golden rule, "As ye would that men should do to you, do ye to them likewise." Darwin quotes the rule as given in Luke's gospel where the rule is not connected with the promise of power from on high. Darwin does not give much place to religion in his system, though he does class it with admiration of the sublime and beautiful, remarking that the ennobling belief in the existence of an Omnipotent God may become an important factor in human progress by contributing to a higher standard of morality. We find that Darwin's system does not antagonize Christian morality; it lacks, however, vital connection with religion.

III. We shall next consider the teachings in the New Testament in regard to the Golden Rule,—a rule which may be regarded as holding a place in Ethics similar to that of the law of universal gravitation in Mechanics.

1. Christianity makes the principle Universal. It takes in all human kind. It includes enemies as well as friends.

While Plato lays down the rule in words similar to those of Christ, "May I, being of sound mind, do to others what I would have others do to me;" yet his rule is intended only for those of his own class, the cultivated people, people of birth and wealth. It did not extend to the laborers and the slaves. In his Commonwealth, he makes no provision for the education of the artisan or farmer, and does not regard them as capable of the idea of one God. The popular polytheism is right and good for them. Nor do the Greek philosophers regard their moral principles as extending to foreign nations. To enslave a Greek freeman is wrong; to enslave a foreigner is right, inasmuch as they are by nature slaves, and war may rightfully be waged upon them to secure a supply of bondmen.

Although our Declaration of Independence says that all men are created equal, the term at that time was not universally regarded as including Negroes. There was much historical truth in Chief Justice Taney's statement that black men had no rights which white men were bound to respect. In general, in absolute monarchies the subject had no rights which the monarch was bound to respect. The people had no rights, but only duties. It is for this reason that John Locke declares that an absolute monarchy is in fact inconsistent with civil society, and so can be no form of civil government at all.

In the New Testament we find the Golden Rule extended without limit.

(1) Jesus in the parable of the Samaritan extends the duty to the foreigner, the Jew and the hereditary enemy. The Samaritan sees in the bruised and wounded Jew only a fellow man. So in the Sermon on the Mount, Jesus extends our duty not merely to friends but to enemies: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." So John declares concerning the Word, that it is the true Light that lights every man that comes into the world. Peter also declares: "God is no respecter of persons; but in every nation he that fears Him and works righteousness is accepted with Him." Paul writing to the Galatians declares: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, all are one in Christ." And to the Colossians in the same vein, "There is neither Greek nor Jew, circumcision nor uncir-

cumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

(2) Christianity gives a basis for the universality of the rule. Not that Christianity creates the basis. That is found in the creation of man; God made man in His own image; in the image of God created He them. But like so many things besides life and immortality, the Fatherhood of God and the brotherhood of man (the second growing out of the former) are brought to light in the gospel. In the discourse of Jesus, the second commandment of the law, "Thou shalt love thy neighbor as thyself," is linked with the first and great commandment, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." The first commandment forms a basis for the second. Paul also declares to the Athenians: "God has made of one blood all nations of men for to dwell on all the face of the earth and has determined the times before appointed and the bounds of their habitation." This was startling doctrine to the Athenians, as was the statement of Peter to the Jews, that God is no respecter of persons. That all men are one physically is shown by the fact that the books on human physiology prepared for the instruction of American youth are used in all countries in the world and among all races of men; in the same way, books of psychology are used by men of all kindreds, showing that mentally mankind are one. As Darwin has shown that all men everywhere have the seeds of the same morality,—justice, kindness, truthfulness and loyalty, courage and intelligence,—Christianity recognizes the capacity of all men for religion and preaches the gospel to every creature, translating the Scriptures into over five hundred languages. Upon the Fatherhood of God and the Brotherhood of Man, Christianity bases the duty of each to do to others what he would have others do to him.

(3) It is therefore in the giving of the Holy Spirit to them that ask, to enlighten, to renew and to empower, that the Christian Rule is in a class by itself. Because the Heavenly Father is willing to give the Holy Spirit to them that ask Him, therefore, all things whatsoever ye would that men should do to you, do ye even so to them. Because of the empowering and freely-given Holy Spirit, love your enemies, bless them that curse you, do good to them that

hate you, and pray for them that spitefully use you and persecute you. Let the Spirit of the Lord be upon you, then preach the gospel to the poor; heal the broken hearted; preach deliverance to the captives; recovery of sight to the blind; and the setting at liberty of those that are bruised. In vain shall ye go into the city slums, to peoples "scattered and peeled, meted out and trodden down," the outcasts of earth, unless the Lord God go with you in demonstration of the Spirit and of power. In vain shall our missionaries go to the uttermost parts of the earth, beginning at Jerusalem, unless they first be endued with power from on high, unless He is with them all the days, to whom all power is given in Heaven and earth. What the Church of the Living God needs today is not increasing organizations or even multiplying of her hosts, but the descent upon her and the abiding in her of the sevenfold agencies of the Holy Ghost. With that power, the individual, the home, the school, the business man, the legislative hall, the executive palace shall be purified and vitalized and ennobled. Then shall her peace be as a river, and her righteousness as the waves of the sea. It is encouraging that the hope held out by Science as the goal of evolution, and that held out by Christianity are one and the same, a universal commonwealth of mankind, held together by the mutual aid and morality summed up in the Golden Rule.

JUNE 16, 1913

THE AMBITION OF SALOME

"And she said, Command that these two sons sit one on thy right hand and the one on thy left in thy kingdom."—MATT. 20:21.

JESUS does not rebuke Salome because of her ambition for her sons. It is not only right to covet the greater gifts, but also to desire the best and greatest work. To be sure meekness is a beatific virtue, but it is the kind of meekness that inherits the earth that is blessed. The meekness that sits selfishly aside and lets the world go is far from beatific. Men, however, do not inherit the earth as a legacy passively to be enjoyed. We make good our inheritance by mastering and transforming it. This work of transformation cannot be accomplished by the individual working alone. The life of the individual is too short and his strength too small to accomplish very much. The inheritance of the earth is the work of the species through numberless ages. Each coral insect, itself infinitesimal, adds to the reef an increment infinitely small; but the infinite number of corals build at last the reef enclosing a lake in its bosom and crowned with stately palms. So the spiritual temple, the civilization which man has constructed, is the product of numberless lives, the great multitude of the unnoted and forgotten children of men. As the coral toiled and perished, building the island it would never see, so the great companies of toilers have builded the spiritual commonwealth of which we are a part and then passed away, longing to see the goal but dying without the sight. Even where someone still is visible to mortal sight, some Moses, or Alexander, it is because he is lifted up by the sacrifices of millions. We live by the death of the gods. Solomon never gave the three thousand proverbs. They were wrought out by the labors and sufferings of the Hebrew people in the furnace of affliction, and Solomon collected and arranged them. Pericles did not compose that wonderful eulogy upon the Athenian dead. Through his lips spoke the warriors of Marathon and Salamis, and the words he used had been shaped as the language of freemen by the generations which from the

earliest migrations had maintained through all changes the Hellenic spirit. So the words uttered fifty years ago at Gettysburg had in them the distilled essence, the dissolved pearls of the deeds of countless patriots,—men and women who had given on many a field, alike of peace and war, the last full measure of devotion, and especially the immortal eloquence of the three thousand pale upturned faces and staring eyes of the boys who covered thick the fatal field. These found through Abraham Lincoln utterance which will thrill the hearts of men till the end of recorded time. So all civilization is the result of vicarious service, often accompanied by vicarious suffering. Every true life has its wilderness temptation, its Gethsemane garden, its Golgotha; also its Tabor, and its Olivet, its transfiguration and its ascension.

This was the lesson that the Sons of Zebedee were to learn, not to fling away ambition, but to be ever more and more ambitious for a right end and by right means. The most ambitious man that has appeared on this earth was Jesus of Nazareth. It was the ambition of Caesar to round out the Roman Empire to the Sahara on the South, to the Atlantic on the West, to the Rhine and Danube on the North, to the Euphrates on the East; it was his ambition to give to the vast populations thereof the Roman citizenship, the Roman civilization, the Roman law and the Roman peace,—an ambition not unworthy the foremost man of all the world. Compare with this, however, the ambition of the Nazarene. Standing on Olivet He sends forth His conquering legions—"thousands at His bidding speed and post o'er land and ocean without rest"—to found a commonwealth, not bounded by any Sahara desert, or Atlantic ocean, or German river or Aryan table land, but embracing the whole round world. He proposes to establish His system of laws which shall reach farther and go deeper than the code of the Justinian Caesar, or the French Consul. Hear His marching orders:—"Go ye into all the world and disciple all the nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, till the consummation of the age." No wonder with such a program of world-wide conquest He could not find it in His heart to rebuke the child-like ambition of the sons of Zebedee and their mother. We cannot be too ambitious to suit our Master.

Our ambition should be rooted in faith—faith in God and the power of His presence. I can do all things through Him that strengtheneth me, says that man of far-reaching and exalted ambition, the Apostle Paul. We should also have faith in ourselves and our growing ambition. I am persuaded that the work loses much because men lack self-confidence, and that the churches are stagnant in many a place because the leaders lack confidence in themselves and the people. The people are always more willing to follow in high emprise than the leaders are to advance. We are afraid to move forward for fear of failure, and so we stand still and are failures. We cannot have too great ambition if it spring out of faith and has for itself a right goal. Think you Jesus was displeased when Carey undertook to win India, asking great things of God and attempting great things for God? or with Morrison, or Judson or Livingstone? We Christians do not enter with sufficient zeal and sympathy into His majestic plans for the world, nor imitate Him in His wonderful activity. We do not spend too much time in sympathy with the agonies of Passion Week, but too little in imitating His example in going about doing good, doing works so many that John supposes the world itself could not contain the books if all should be written.

The error of Salome then was not in the greatness or fervor of her ambition for her sons. As a mother she had a right to be ambitious for them. No one, says John Comenius, should be a mother or a teacher who does not hold unbounded faith in the possibilities of childhood. And Quintilian asks: "Has a son been born to you? From the first conceive only the highest hopes of him." Salome erred as to what was true greatness. She wanted her sons crowned with the Christ and in that she was right. But hers was the popular idea of a King, a super-man sitting on an ivory throne, robed in purple and gold, with a jeweled diadem upon his head, a diamond studded sceptre in his hand, with peoples prostrating themselves before him. It was such a picture that Salome had in mind, when she thought of the coronation of Christ; and she thought it would be fine to have her two sons sit one on the right hand and the other on the left, clad only less than regally, and she with the others doing lowly homage before them. But that is only the King on exhibition, a phantom, a show to strike the eye and captivate the imagination. The King when he is

really King is the servant of his people. He is one who toils terribly, spending full time at his desk, receiving reports and sending orders, devising and executing laws, deciding issues of life and death among his people, keeping watchful and constant guard upon other nations, in daily peril from the assassin's dagger or bullet, his foes often being those of his own household. Such is the life of the real King. He that is greatest of all must be servant of all. Service is the essential precondition of Kingship. If a man will not be servant he cannot be King. He may play at Kinghood, sit on thrones, live in palaces; but if he cannot or will not lead in service, some Mayor of the Palace, or Minister of State or General of the Army will relieve him of actual Kingship, letting him retain the phantom so long as suits the policy of the real King.

What holds true of the political King or leader, holds true of the financial King. The man who runs the locomotive along our railroad must be always on the alert, must be watchful of track and obstacle if he is to save his own life and that of others. The power under his control is equal to that of many thousand men. He is master of all that power in order to serve the public. As soon as he ceases to serve, he will have to surrender his mastery. It is not otherwise with the President of the Pennsylvania Railway system. Into his hands has been entrusted vast financial energy, representing the work of two and a half million men for a year. Under his control is a great army of trained and able men. The system of which he is head is part of a vast complex system which covers all lands and all seas. The man who understands and manages and is responsible for this vast system must be the servant of the system and of the public to which the system ministers. Service is the condition of his holding his place; service was the method by which he reached his place. If any Salome ambitious for her son should ask that he be made President of the Pennsylvania Railway system, the answer would be the same as that of old,—the way to that place is open. There is nothing secret about the method of reaching it. It is reached by service, the men who reach it begin at the bottom. They pass through grade after grade by faithful and efficient service. Faithful over a few things, they are made rulers over many things.

In 1853 there was born in the family of a minister in New York

State, in a rural community, a youth who at the age of sixteen began work, wooding engines; then he became a section hand, next a telegraph operator, than a train despatcher, next general manager of a branch road; thus through one grade of service after another until now he is President of the New York Central and its subsidiaries. How did he reach that place of vast responsibility and power? By service. He made himself master of the railroad business by study and observation. His spare hours were spent in making himself master, and the recognition of mastery came in constant promotion. But how few reach the higher places! As the positions become more and more difficult and responsible, the number of competent, tested and approved men becomes smaller and smaller. This does not arise from the rareness of natural ability, nor from lack of opportunity, though both these causes are operative; but from lack of application, industry and faithfulness. There are many who would like to be first at the goal, but they are unwilling to undergo the toilsome training. The race lasts but three minutes, but back of the three victorious minutes are twenty years of assiduous and strenuous preparation. There are many who would fain deliver the oration in the National Senate; but back of the oration are forty years of study, of experience, of self-denial, and of toil. "The Heights by great men gained and kept are not attained by sudden flight, but they, while other men have slept, were toiling" at the daily task, doing always more than was named in the contract and spending the hours of leisure in mastering the work.

There is, however, a difference between the secular and the spiritual, between the realms of politics and finance on the one side and that of the family and church on the other, though in both the same great law prevails that the greatest of all must be servant of all. In the Kingdoms of this world the rulers and great ones exercise dominion and authority. Their Government expresses itself in law and proceeds by compulsion. It deals with the overt act only. The spiritual commonwealth on the other hand expresses itself in reason, and proceeds by rational conviction and persuasion. In it the eternal Reason, the Logos, sets before the soul by example and precept the exceeding beauty of the Incarnate Holiness, so that the soul enraptured by the vision turns spontaneously towards Him. While setting for edification some prophets, others teachers, others evangelists, it shows

the more excellent way,—the way of faith and hope and love. Upon these the spiritual commonwealth is founded. In it, love is the fulfilling of the law. Victory may come through force, but permanent conquest can come only through justice and wisdom and love.

This was the lesson taught Elijah eight centuries before. At Elijah's prayer, fire came down from Heaven and consumed the sacrifice. At his behest, the mob slaughtered the Priests of Baal. Surely now Israel will be reformed. So the sons of Zebedee thought that if they could call down fire from Heaven and consume the Samaritan villages, all the world would become followers of the Nazarene. But a reformation that is made through fear lasts but a little while. The only reformation that abides is that which grows out of regeneration and is made part of the character by education and habit.

This is well illustrated in Jewish history. After the scene on Carmel, Elijah has to flee for his life, and Jezebel is still supreme though many of her priests have perished. On Horeb Elijah has to learn his lesson, that not in the great strong wind that rends the mountains and breaks in pieces the rocks is Jehovah, nor in the earthquake, nor in the fire; but in the still, quiet voice. In that power Elijah is to return, not for destruction but for comfort. Let the seven thousand faithful ones hear the word of encouragement, of enlightenment and of love. Let the young men in the schools of the prophets be taught the law and the history of Jehovah's faithfulness and grace. Then let them go forth and teach the people, speak to the laborer at his plow, the woman at the well, the company at the cross-road, the assembly in the gates. Wherever men are found, there let their irresistible word of truth be uttered, and there let the sacred spirit descend like dews upon the mown grass, as showers that water the earth. Then will the wilderness and solitary place be glad for them and the desert rejoice and blossom as the rose. Teach them,—for this is the lesson of the still small voice,—that wherever there are ten Hebrews, Israelites indeed, soldiers of God, let them form a Synagogue, elect their ruler and elders and secure a copy of the word; and let the law and the prophets be read and the Psalms be chanted, not on one Sabbath day nor on fifty, but every Sabbath day for centuries and millenniums, till the law and the prophets become a part of themselves, wrought into their consciousness, a possession forever. They will then

become as imperishable as the truth they hold, so that neither Neronian persecution, nor Spanish inquisition nor Russian scourging can destroy a people who had hidden in their hearts the indestructible word of truth. But, says Elijah, they are a stiff-necked people, a froward generation, what can be done with them? Turn their stubbornness into a right channel. Let them stubbornly in all kinds of weather and at all seasons instruct their children in the law and the prophets; let them meet every Sabbath in their Synagogues and stubbornly keep it up for a thousand years; and when Babylon shall have become a heap and Tyre a place for spreading the net, when the morning and evening sacrifices shall have ceased, they shall still abide, having a firmer foundation than the granite bases of the mountains.

It was a lesson Elijah needed in his day, and it is no less needful for us in our day. We, like them of olden time, are greatly in bondage to our senses. We seek the spectacular, we delight in processions, we wish to get together in conventions. The day when we have not been in some convention we count as lost. Unless our nerves are tense and tingling with excitement, we think we have fallen from grace. Again we fall into the illusion that bigness is greatness. Some never rise above the quantitative view of the world. They revel in statistics, they are great in figures, and their development is permanently arrested at that stage. With them the big audience is the great one. The audience of one or two, with whom nearly all effective work is done, is by them disregarded. If their lives have fallen in a small town or village they think nothing can be done; that talent can find no adequate field in such a place. John Oberlin was not lost among the hills of Alsace, nor was Elisha Mulford without world-wide power because he was rector of the little church at Choconut in this state. It is by the work of the undistinguished multitude that the great spiritual commonwealth of Christ is to be established throughout the world. It matters very little what the theologians are thinking or what the rulers are devising, it matters everything what the people are and are doing. The people, said Colonel Barre, are the Lord's anointed, the people are the darlings of Providence. The common people heard Jesus gladly, and therein was the pledge of the power and permanence of His work. The leaders, kings and statesmen, priests and philosophers, appear for a time on the surface of the great stream

of history, and then vanish away; but the stream goes on, the people continue, and all acts of parliament and decrees of councils are changed or ignored if not in harmony with that current. Jesus did well to base his claim to Messiahship upon the fact that He preached the gospel to the poor. That was the supreme evidence that he was the long-expected one, and there was no need to look for another. The dawn of the common people began with the advent of Christ; through all changes and revolutions it has grown, and in our time the light of day seems to be breaking.

Now this ministry to the great body of the people, while it is vicarious and often attended with suffering, is not the work of a slave or of a hireling. He calls us not servants, but friends, because we may know the goal and the way we are going. We work from love, we work with insight. Consequently the work ennobles the worker, and we gather fruit unto life eternal,—eternal because garnered in our character.

Why should one serve for another vicariously, the strong bear the burden of the weak, the innocent suffer for the vicious? What recompense does the righteous man have? While no man should do honest deeds because honesty is the best policy, yet we could not but feel that this world is out of joint, if honesty always failed, and dishonesty always succeeded. To get any light at all in this dark matter, we must distinguish between the essential and incidental results of actions. The farmer may be a dishonest man and an unkind neighbor; yet, if he understand and practice good farming, he will reap a good crop, for that is the essential result of obedience to the laws of farming. The sun rises upon the evil and the good, that is a law of planetary motion; the rain falls upon the just and upon the unjust, that is a law of meteorology. But the Sun behind the sun does not rise equally upon the just and the unjust. If a man disregards the claims of justice and honesty, the Sun of righteousness does not rise for him; if he shuts up his heart against his suffering neighbor, the love of God cannot abide in him. The essential result of right action is infallibly reaped by him who does the acting, and no other can receive it. The essential things are those of the spirit, the inward, the subjective; it is the unseen which is eternal. To be sure the incidental results of good actions are not to be despised.

When a man serves his city or his neighbor, he naturally looks for gratitude, he prizes recognition. Not only may he rightfully look for it, but he is entitled to it. But if he does not receive it, the loss is not so much his as it is the loss of the ungrateful neighbor. Yet gratitude and recognition, pleasant and stimulating though they are, are incidental. They should attend upon beneficent conduct, but they are not its natural and essential issue. The ancient philosophers, both Plato and Aristotle, clearly saw that the essential issues of life cannot come from any source outside of the person himself, and therefore be dependent upon the thought, or word or action of others; nor from things, possessions and the like, which are from their nature transitory and unstable.

What then is the essential result of right service, a result which one does not desire as a wage nor expect as a reward? What in the physical is the essential result of right physical doing? Evidently physical health and power. What does the student receive who regularly, promptly and efficiently performs every duty? Evidently the natural and essential result is the habit of regularity, promptness and effectiveness which he has built into himself. The essential result of study is not fame for learning nor even knowledge, but power to study. The essential result of doing one's duty is the ability to do one's duty better, and the essential result of life is life,—life more effective, life more abundant. So the promise of the Gospel of service is the crown of life that fades not away; so Jesus came that we might have life, and that we might have it more abundantly.

This is confirmed by the general practice of mankind. The world erects no monuments to the self seeker, none to the man whose God is his stomach, or his gold. A man is better than a sheep. However much Walt Whitman affects to approve the lower animals, because, as he says,—

"They do not lie awake in the dark and weep for their sins;
They do not make me sick discoursing their duty to God;
Not one is dissatisfied, not one is demented with the mania
of owning things;
Not one is respectable or unhappy over the whole earth,"

he would not consent to be one of them. No animal is a fool; also

no animal can be wise. The height to which man can ascend measures the depth to which he may fall. The family is the noblest institution on earth, the home the fairest spot in the world. But because of the intimate and tender relations of husband and wife, parent and child, brother and sister, the family relations may be the cause of the deepest woe of which our nature is capable. We will not therefore change the family into a biological group for purposes of feeding and sleeping only, and the home into a sty, in order that we may escape service or avoid the risk of suffering for the errors or sins of others. In the essential issue of conduct and in happiness, Moses was not only the most heavily burdened man of all the earth, but he was the most blessed. Paul not only suffered greatly for the sake of his master, but he knew the peace of God that passes all understanding. Not only did Socrates transcend Anytus and Meletus in the estimation of good men then and thereafter, but in real happiness he then and there surpassed them, though in demonic enjoyment they had it all to themselves.

As character and the essential results of right doing are the highest in the world, so the life of service, although accompanied by suffering, is the highest and most preferable life, even in this world. God-likeness has the promise of this life and of that which is to come. For there is a life to come. Science, to be sure, dealing only with what has been or is, cannot speak as to the future. When the man of science says that the sun will rise to-morrow he speaks not from knowledge, but from faith in the course of nature. Psychology cannot say anything of a future life in another environment, separate from this body and, it may be, in relation with another body. It can however say that inasmuch as man in his mental activity lives in the conceptual and the universal, and in all his scientific propositions and especially in his mathematics transcends experience, living thus a mental life not dependent upon the sense-perceptions, this conceptual life, as it does not depend upon the material world for its thoughts, but upon universal, necessary and eternal truth, may continue after separation from this body. According to physics, no center of energy, no atom of force, ever ceases to be, or to be active. Is it not yet more reasonable, that no center of spiritual energy, no personal force will cease to perform a part in the plan of the universe? Is not that

center of spiritual energy which the world named Isaac Newton of sufficient dignity that he should continue forever unfolding and advancing in the economy of the spiritual world? It was not without reason that Kant posited as necessary postulates at the basis of ethics,—essential to the practical reason as the postulate of space to mathematics,—God, freedom, immortality. As the postulate of God lies at the basis of all reason, so he is the goal of all events. The Postulate of freedom is essential to movement towards that goal, and immortality essential to the attainment of that goal. Fichte expresses the same conception: "We have an intuition of the morally perfect, and a desire for it, organic and instinctive. The attainment of that goal is our vocation. As the goal is infinite, our vocation is eternal, and our life must be commensurate with our vocation. We are therefore immortal." This the word, not uncertain, of philosophy; but we have a more sure word of prophesy, the life and immortality brought to light in the Gospel, to which word we do well to take heed as to a clear light shining in a dark place.

We do not need to call in another world to redress the balance of this. The good and obedient eat the fruit of the land. On the other hand, the soul that sins shall die, and in the day that sin begins, death begins. If the sin is committed against the laws of the body, bodily death begins to work; if against the soul, spiritual death begins. Even in the incidental results, the right-doing man has the advantage every way; but in the essential results of action, in developed character, in fullness of life, there is no question. They that serve with Christ, they that endure with Him, shall reign with Him, and that not in a Kingdom far hence. Here and now the coronation begins, and goes on and on, until the day of full fruition dawns, when He will come to be glorified in His saints and admired in all them that believe.

JUNE 15, 1914

THE GOOD SOLDIER OF CHRIST

"Take thy part in suffering hardships as a good soldier of Christ Jesus."—II. TIMOTHY 2:6.

WHEN Paul entered upon his vocation as Apostle to the Gentiles, he was permitted no illusion as to the hardship of his work. He was the chosen vessel to bear the Name to the Gentiles and Kings and to the Children of Israel; and he was shown, in advance of his mission, how many things he must suffer for the sake of that Name. The result did not belie the prophecy. His was a life spent in perils of sea and land, of city and wilderness; a life spent in labor and travel, in watchings and hunger and thirst, in cold and nakedness; besides, that which pressed upon him daily, in anxiety for all the churches. So when he had finished his course, had kept the faith, and was ready to be offered, he exhorts his son in faith, the beloved Timotheus, that he also take his part in suffering hardship as a good soldier of Christ Jesus. Those were rough times. Paul was in prison at Rome; Nero was upon the throne; persecution was abroad; Christians were crucified or smeared with pitch and burned as torches for the amusement of the populace. In such times, Paul does not write to the son of his love to seek out some retired, meditative life of scholarly ease; nor to withdraw to the desert, and spend his days in fasting and prayer; but to take hold with a firm grasp of a hard work and, at whatever cost, to fight the good fight of faith to the finish.

After the lapse of more than eighteen centuries, we can not invite young men and women to a worthy life in which no suffering is to be endured, no blows given or received. Too much our Sunday schools have taught the ethics of Epicurus, Come with us and have a good time. Not thus speak the ethics of Christ and of Paul. Yet the ethics of Christ do not require suffering for its own sake. But when in the way of service, hardships come and the battle waxes fierce, there is to be no shirking, no desertion to the rear, no wailing or crying. Be a man, says Paul; take your share of the hardship

which belongs to the common cause, join with the veterans in the front line of battle, take your share of hardship as a good soldier of Christ Jesus. It was General Armstrong, founder of Hampton Institute, who wrote to a friend in the early days of the institution, "If you want to sail into a good hearty battle, where there is no scratching and pin-sticking, but where only great guns and heavy shot are used, come here. If you like to lend a hand where a good cause is short-handed, come here."

Now hardship, as suffering, is not desirable. We do not desire hardship for its own sake. The blessedness set forth in the Beatitudes is in the results. The poor in spirit are blessed because theirs is the Kingdom of Heaven. The meek, the lowly, that is, the unambitious laborious common people, are blessed in that they inherit the earth. As Paul expresses the same idea, Godliness is profitable for all things, having the promise of the life which now is and of that which is to come. But hardship is to be welcomed when it is an incident of a noble beneficent work, or when the work is from its nature a hard one. The Christian soldier is not called to fill some easy place, or to do some congenial work, with plenty to get and little to do; but he is called to duty, to bear the toil and hardship of the long campaign, the daily drill, the nightly watch, the arduous march, as well as to share the fierce joy of the true soldier, in the battle, the climax of one campaign, the beginning of another; he must endure temporary defeat, the repulse, the hope deferred that makes the heart sick, the desertion of friends, the exultation of foes, the blunders of allies, all these things the true soldier of Christ Jesus must expect and must endure, as seeing Him who is invisible.

With the advance in civilization and mastery of nature, will there be need for the heroic virtues? Will there still be call for men to take their part in suffering hardship, as good soldiers? The call for heroic endeavor is as urgent now as in the time of Paul. True, the heroisms of war are not so much in demand now as then. The nations are large and strong and can better maintain peace and order. In Germany, only one person in a hundred is required to maintain order in that empire and prevent war. Since her unity has been established, in 1871, Germany has had no war. She has also maintained the peace of

western Europe for the same length of time. In Roman history the Temple of Janus was closed only four times before the Christian era, a period of seven hundred and fifty years. Of the six dangerous vocations the military is the least dangerous, both from violence and from disease. The same paper that informed us that four of our marines had been killed in Vera Cruz informed us also that one hundred and seventy-six miners had been entombed in West Virginia. The perils of industry go on taking toll with no intermission, but being also scattered over so wide an area attract day by day and year by year little attention. When however we learn that the dead by accident in railroad transportation are numbered by the ten thousand, and the wounded by the hundred thousand, we can faintly appreciate the perils of industry and see how greatly they exceed the perils of the military in civilized countries. More persons have been killed on the railroad between Winfield and Milton since the building of that road than in the American navy in battle during the same period. We congratulate Mr. Carnegie on the erection of a Temple of Peace at The Hague; might he not put some of his millions into a Temple of Safety, to promote the safety of persons engaged in dangerous occupations in this country? By improved safety appliances now invented, by the prevention of the sale of intoxicants and by the promotion of carefulness on the part of the workmen, casualties can be decreased to less than thirty per cent of the present loss. Here is a field for civic courage, in the struggle for better conditions, that will require not less of noble manhood than the defense of national honor on the tented field. Nor let us forget to give to the heroes of the railroad and mine, of the ship and mill, due honor, as well as to the heroes of the army and navy. The heroes in khaki are not more worthy of honor than the heroes in overalls who run our trains or mine our coal.

It is not alone in the dangerous occupations that there is a demand for enduring hardships and taking one's full share of the difficult or dangerous work. The physician must be ready at the call of the needy and go into the plague-smitten home, without regard to the danger to his own life or health. No profession, not even that of the ministry, renders more of unpaid service to the community than does that of the physician; no profession, not even the military, takes

more risks in the line of duty than does his. Nor is the lawyer to be honored less as a good soldier who carries his conscience into his profession and refuses a large fee, which he might gain by perverting the law to shield injustice. The judge who decides according to the law and evidence contrary to popular demand may rank with the general who refuses to give battle and sacrifice the lives of his soldiers although the people are eager for the excitement of battle. "I know I am digging my political grave," said a Pennsylvania judge recently, "but I must decide according to the law." So John Adams refused to enter upon war with England, against the wishes of the people, and failed of re-election to the presidency. His courage in so refusing was not less than that of the ragged Continentals at Trenton.

But we need not look among the great ones of the earth for the highest instances of heroism. We find the finest instances of it in the home. As the home is the place where most happiness is found when things go well, so it is the place of most suffering when things go ill. There, often, the misfortunes of the father, and sometimes his vice, throw the weight of the family cares upon the mother; and earth shows nowhere more heroic service than the mother working day and night uncomplainingly to keep her little brood together. These manifestations are so common and familiar that we hardly give them our attention. Permit two illustrations:

"These are the five children of my brother. He and his wife, my father and mother, were all done for in the bad time at Kishinef. It's up to me all right to take care of the kids, and I'd no more go back on them than I would on my own." Again, said a mother: "I have seven children of my own. My husband died when Tim was born. The other three children belong to my sister, who died the year after my husband. I get on pretty well. I scrub in a factory every night from six to twelve, and I go out washing four days in a week. So far the children have all gone through the eighth grade before they quit school." "Every tenement house," says Jane Addams, from whom these instances are derived, "every tenement house contains women who for years spend their harried days in preparing food and clothing and pass their sleepless nights in tending and nursing their exigent children, with never one thought for their own comfort or pleasure or development, save where these may be connected with the

future of their families. Every shop too is crowded with workingmen who year after year spend all of their wages upon the nurture and education of their children, reserving for themselves but the shabbiest clothing and a crowded place at the family table."

These constitute the great company which no man can number, of the elect heroes and heroines of whom the Lord says, These are they who come up out of great tribulation. We are sometimes discouraged by the reports of evil that reach us through the public press. These are printed because they are not usual. If we could witness the instances of devotion in the fifteen million American homes, we would banish despondency forever and get to work with faith and hope and love to make these homes, already good, to become still better.

There is demand also for the good soldier in business life. Not merely that the ordinary vocation as well as the dangerous vocations requires cool courage, as for instance the carpenter walking calmly upon a narrow beam scores, perhaps hundreds, of feet from the ground; but in relation of the strong to the weak, within the trade, and to those without the trade, there is demanded a chivalry not surpassed by the best of the knighthood of the Middle Ages. Especially is this the case in our times when the aristocracy of labor, thoroughly organized and powerful, is tending to keep down the lower strata of workmen, the unorganized and poorly paid laborers. It will require heroism for the member of a union to help keep the door of hope open for the less fortunate man, to advocate and support industrial training and trade schools by the state, so that the child of the non-union man can have an opportunity. This requires a high degree of moral courage. The tyranny of one is a great evil, but its evil effects reach only a few; the tyranny of the many is the worst, reaching the many, and may be as cruel and unscrupulous as can be the tyranny of one. Christianity is to meet in our day the crucial test whether its principle of brotherhood, help for the lowly and a door of hope for all, can prevent the formation of castes based upon occupation, limited and made practically hereditary by unions and guilds. In this conflict, age long, the great majority will acquiesce and remain passive for the sake of what they call peace; it will be for the good soldier to withstand the tendency and purpose, though in so doing he will need to endure hardship. Trades unions are good, so long as they devote themselves

to improving the conditions of others as well as of themselves, to increasing the skill and faithfulness of the members, and the promotion of kindness and good-will among all men; they are evil when they are perverted to maintain in his place the man regardless of merit, to incite conflict between man and man, to provoke jealousy and class hatred, and especially to erect a barrier in the way of any man's improving his condition by cultivating and employing whatever gift God may have given him. Progress itself raises new issues demanding courage and sacrifice for their settlement. When capital owned labor, there was no book-keeping, no contracts, no lawsuits between employer and employee, no strikes. When the slave was freed but kept in ignorance, there were no unions or guilds. But with the education of the laborer, came demands from him, and efforts to make his demands effective and his rights secure by government, and hence the long warfare of right against wrong. So every advance will raise new and more complex problems, requiring wisdom and courage for their solution, both social and political.

In religious service, there is not the same kind of hardship to be endured in these times as in the days of Paul. Legal persecutions, imprisonments, burnings, have about ceased. Even in foreign lands, there is almost everywhere an open door. Perils from sickness, perils from rivers, and sea there still are. And that which comes daily, anxiety for the churches will not cease. There is not so often a call to die for the Christ, but there is always the call to live for Christ, and this often requires more of persistent courage; for this is to bear the cross daily and have no glimpse of the crown. While we give all honor to the men and women who consecrate their lives to work in the foreign fields, to those of our own number who are in Africa or Brazil, in China or Japan, in Korea or India; while we esteem highly for their work's sake those who sacrifice themselves for the swarming multitudes in the great cities, yet we must not forget the tribute due the obscure workers in the villages and cross-roads of our own land. There is where is needed the steadfast faith and persistent courage and there as much as anywhere upon earth, it is found. Such men work amid very depressing circumstances. The agricultural population is nearly stationary in number. From the churches in such

regions, the young leave and go to the city where they make up the strength of the religious and civic life of the community.

Even more discouraging is the situation in the lumber regions of our state. With the removal of our forests, the population recedes, the school houses and churches become more and more empty, and the burden upon those who remain more and more heavy to be borne. Here then as much as on the foreign field is needed the face set to go to Jerusalem, the steadfast, four o'clock in the morning, courage of the true soldier. Such work, however, is indispensable. From the hill-side and valley come the strong men of the city. If the springs are dried up the river cannot continue its course. These springs, the life lived in the homes and small churches of our land, determine the character of the main stream. It is the courage and faithfulness of the private soldier which win the campaign. Nor can we tell at any time which is the greatest, the little church at the cross-roads or the cathedral in the city. Number can easily be determined. Any one can count. But greatness is not so easily determined. No one can tell which work is great, when none is insignificant. The little gathering in the farm house in Delaware county where Dr. Staughton preached on one occasion when the boy John Price Crozer was present and accepted the truth, proved to be the greatest audience to which Staughton ever preached. So Bethlehem of Judah was not one of the great ones among the thousands of Judah, nor its synagogue to be compared with the great synagogue in Jerusalem where Hillel taught, yet out of her came the Ruler, the Shepherd of the Sons of Light for all ages to come. From the time that Elisha was called from the plow and Amos from the herdsmen of Tekoa, till Carey was called from the shoemaker's bench, and Bunyan from the tinker's shop, a large proportion of the shepherds of the people have come from the solitary places. Let the toilers among the hills in their unnoticed tasks thank God and take courage.

The field of this campaign is in extent, the world; intensively, it takes in every human being; for its high purpose, it will transform each person and every institution on the face of the earth. This purpose determines the character of those who enlist for the campaign. It is to be a life-long and age-long conflict. There will be needed, therefore, volunteers for a life service. There is no discharge

in this warfare. At the end we may expect promotion, but no discharge can be looked for while life lasts. The internal warfare against each man's besetting sins, his defects, his incompleteness, must go on till the day of a heaven of a new character within him, as well as the heaven of new surroundings about him. A man's foes are not only those of his own household, but those of his own heart. So strenuous indeed is this internal warfare that the wise man declares, He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city. In the world itself the contest is continually renewed. Each generation must begin anew. All are born into the world ignorant and unformed and must be instructed and formed and fitted to take up the work that the preceding generation has transmitted and carry it forward to nearer completion.

In this cause only volunteers can serve. It is the work of the free spirit acting upon and stimulating other free spirits. The slave cannot render such service. He labors because of fear, fear of the lash. Xenophon tells us that the Persian soldiers fought under the lash. So the ten thousand freemen of Clearchus were more than equal to the hundred thousand of Ariaeus, and more than a match for the million of Artaxerxes. Imagine Dr. Leslie working in Africa or Dr. Shields working in China driven thither by the lash! And of how much spiritual value would their teaching be under such conditions? Nor does the mercenary have any place in this service. The mercenary serves for the wages. When the wolf comes the hireling flees. He flees because he is a hireling and cares not for the sheep. The free soldier serves with insight. The servant knows not what the master is doing. The free soldier knows the purpose of the campaign. He also knows its plan. He shares in the councils. He is in touch with headquarters. He is a kinsman of the Captain. He has been born from above. He is then really a child, and hence an heir. He has infinite stake in the campaign. He holds not his life of any account, as dear unto himself, so that he may accomplish his course, and the service he has received. Like the Soldurii, he is bound in a league of friendship, enjoying all goods in common; and of these clansmen thus pledged as brothers in arms, no one was ever found, who was not faithful unto death. Such has been found the strength of loyalty in the clan or guild. Much more will the soldiers of Christ

Jesus be faithful through life. For it is not the supreme test to die for a good cause, but, through evil report and through good report, to live and serve steadfastly, all through a long life of labor, through nights devoid of ease, to tread always with one's feet upon the flinty shard, to bare one's breast always to the withering blast of adverse criticism or depressing speech, this is the high test of the soldier's courage. To be faithful in adversity, to endure defeat,—that is more than to storm the breastworks of the foe. Valley Forge was more heroic than Yorktown.

The good soldier of Christ Jesus must be imbued with the spirit of his leader. The leader of a cause or a nation must embody in himself the ethos and idea of that cause or nation. Thus Cromwell more than any other embodied in himself the genius of the English middle class. So he rose to leadership, not pushing himself into position and power, but borne forward at the head of his cause. "None go so far as those who know not where they are going," was his own explanation of his rise to more than kingly power. While thus on the one hand the leader must embody in himself the ethos, the spirit of his cause, it is also true that he reacts upon his followers and imbues them with his spirit. So some historians looking at one side, think that in historical development the people count for everything and great men for nothing; others, looking at the other class of facts, think that great men are everything, the people nothing. In fact, there is an interrelation as well as interaction between them. A great people imbued with great ideas and great purposes will produce great men. The great men will, if they are philosophers and poets, express the thoughts and aspirations of their people; if they are men of action, they will lead their people in discovery, in invention and government. A Homer would not be possible among the Hottentots, nor a Newton among the Cherokees. Now Jesus came as the universal man. He is the son of man. He embodies in Himself the ultimate idea of the species. Sons of men had come before. The Hebrews had their David, their Solomon, their Elijah, their Isaiah; the Greeks their Plato, their Alexander; the Romans their Cæsar; the Italians their Cavour; the Germans their Bismarck. But none of them was the son of man. Cavour was the embodiment of the Italian desire for unity, Bismarck of the similar German desire. Each gathered about

him his own people, and expressed for them their aspiration; but they were not universal. Jesus is the universal, embodying the universal idea and aspiration and need of the race for righteousness, love and unity. Consequently the spiritual commonwealth which he is founding is universal. Whatever particular contribution each prophetic nation or prophetic man makes will be taken up into His commonwealth and purified and reinforced. The nations bring their glory and honor into it. The gates of the universal spiritual commonwealth are not shut at all. When the wise men come from the East, they are admitted. When Confucius comes with his negative summary of the moral law, his treasure will be received and builded into the universal republic; when Plato comes with his Philosophy, when Justinian comes with his law, when Euclid comes with his Mathematics, all will be received that is true and good. For the Spiritual Commonwealth of God is not exclusive, but inclusive; not destructive but constructive. When the missionaries burned the records and muniments of the ancient Aztec civilization they knew not of what spirit they should have been. All truth is a unity. Every truth fits every other truth in the universe. All goodness is part of the great organic unity of good. He that is not against us is for us. He may be a co-worker together with God, consciously and freely as a son, as a partner, and will share in the spiritual upbuilding in his own character that comes to the conscious, believing worker, and to him only, in full measure. Led by the Light that lightens every man that comes into the world, he may work towards the same end and hasten the incoming of the spiritual commonwealth that is to envelop the earth. Or he may be like Cyrus who was God's shepherd and performed God's pleasure while pursuing his own. So the Roman roads and Siberian railways are highways of God, for the distribution and equalization of the spiritual wealth of the world. Not only the calculus of Leibnitz and the poetry of Milton, but also the McCormick reaper and the Edison phonograph are aiding to bring in the supreme rule of justice and love throughout the earth. Even those who consciously set themselves to oppose are found to be in a negative way real propagators of the truth they seek to destroy.

It is thus the spiritual Commonwealth of God will encompass the whole earth. It will advance as the commonwealth of Chemistry

advances, the wealth of Chemistry becoming common to the whole world. It matters not where or by whom a chemical truth is discovered, in what language it may first be communicated, or how old or how recent it may be. Its truth will be tested and, if it stand the test, it will be taught and received in all schools, the German, the Japanese, the French, the English and the American. It will spread outward among the people; it will be used in the factories, and farms, as well as in the laboratories; it will enter into the production of food and clothing, of building and transportation, till it will become a constituent element in the life of all people. It will make its way by its truth and its usefulness. There will be no need of an act of Congress to command its acceptance under penalty of fine or imprisonment, no decree of a Council requiring its confession under penalty of death. Now the Spiritual Commonwealth of Christ is to make its way and attain universal sway in the same way as the Commonwealth of Chemistry. Hindered as it has been and is, by ponderous systems of theology, by creeds more or less true and intelligible, weighted down by a great mass of superstitious beliefs and observances, the truths of Christ's teaching are to be universally accepted, and to enter into the world-wide ethos. Therefore the true soldier of Christ Jesus may go forth to his work with entire confidence. His work will not in any instance fail. There can be no defeat. Victory is assured all along the line. No truth will ever fail, no error can permanently succeed. The years may be slow, "the vision may tarry long, and far the end may be, but one by one the fiends of ancient wrong will go and leave men free."

But in the progress of religious and moral truth there is met a hindrance which is not met by scientific truth. Religious and moral truth is built into character and institutions; it expresses itself in customs and laws. The older and less perfect thus becomes embedded in the life, and change becomes difficult and often painful. The march of the human mind is slow; the march of improving character and institutions is still slower. Yet the good soldier of Christ Jesus can have the sublime faith of his leader; may be imbued with His courage and persistence; may realize in his life and work his Leader's wisdom and love, because that Leader is with His host till the consummation of the age. The pledge for the ultimate triumph of all

truth and righteousness and goodness is God the Spirit immanent in all truth, religious, moral, and scientific, in all justice and goodness. He is in all nature and all history. Christianity is a religion not of truth only, but also of power. Tarry ye in Jerusalem till ye be endued with power. The one hundred and twenty waited till the enduement come, and then each of the feeble and hunted disciples waxed strong as David, and David as the angel of God. They went forth and spoke in demonstration of the spirit and power, and there were added unto them in that day about three thousand souls. The soldier may fall, as Stephen fell, yet always Christ is standing at the right hand of God, standing, not reclining amid Moslem delights, or sitting in ceremonial dignity, but standing visible to His good soldier who endures hardship for His sake. Ready also to raise up, to take the place of the fallen Stephen, a still greater successor, changing the ravaging wolf of the tribe of Benjamin into Paul the Apostle to the Gentiles. This same Paul endued with power from the same Source was in labor more abundant than all the others. Endued with the same power from the same Source, the Wesleys and Whitfield met and conquered the spiritual destitutions of Britain in their day, as Booth in the same strength met those of our day. The experience of all ages, the appearance of so many spirit-endowed men who have wrought righteousness and transformed social life make it evident that progress is by the seer, the prophet and evangelist, that there are those who have a special call, an anointing for this work. When a man like Dwight Moody or William Sunday appears, he himself is left under no illusion as to the Source of his power, any more than Peter and his co-workers in their day, or the Wesleys, or Christmas Evans, or Jonathan Edwards in theirs. Each of these men from Peter down used means and were wise in adapting means to ends, but they all knew that they were helpless without the presence and power of God, the Holy Ghost. This presence continual and prevalent is the pledge of victory to all the soldiers of Christ Jesus, whether they do the work of the prophet and evangelist, or the work requiring no less of courage, of the shepherd and teacher, whether in the home or business mart, whether in the legislative hall or on the judicial bench, whether in the sick room or in the pulpit. For everyone is called into the service, and everyone can find a place to fill

which without him will not be filled; each one can speak a word which if he do not speak will be unspoken forever. The chief duty of each man, as Carlyle sees it, is to find his work and do it. Happy the man with the eye to see his destined work, happy the man who can hear the call of duty, happy the man with heart to love his work, happy with the strength and skill to do it. Let him ask no higher blessedness than to find his work and do it.

Dr. Cattell recently told us of a man in London, "one down and out," who would be thought scarcely worthy the ground he stood on, this one rushing forward and saving from an oncoming dray two little bewildered children, saving them, but himself he could not save. When Dr. Cattell told this hero in rags that he had done the bravest deed he ever saw, the fatally wounded man answered, "There was only one thing for a man to do, and I did it." You who graduate today, all you who are here, are highly favored. To us much has been given, of us much will be required. In that day many less favored ones will come from the city slums, from the homes of poverty, who will shine as stars in the Kingdom of the Father. May it not be said to us, But ye, by your selfishness, your indifference, your thoughtlessness, have shut yourselves out. Let me not close with this negative word, but rather with the prayer that each of us may find his work and do it, man fashion, taking our part in the hard work that must be done, and enduring as good soldiers our part in the hardships that must be endured in this world, imitating the example of Him, who for the joy that was set before Him, endured the cross, despised the shame, and is now set down at the right hand of God; taking our part in suffering, if need be, suffering hardships as good soldiers of Christ Jesus.

JUNE 19, 1915

THE REIGN OF THE MEEK

"Blessed are the meek, for they shall inherit the earth."

—MATTHEW 5:5.

IT IS THE purpose of God to establish His great Commonwealth in the Earth. We are taught to pray that God's name may be hallowed in the earth, that His will may be done in earth as it is in heaven. Then we pray for our daily bread which is raised from the soil of the earth; for the citizens of the heaven-descended Commonwealth need the earth to live and move upon. So it is essential for the meek that they should inherit the earth. "Godlikeness," says Paul, "is profitable for all things, having the promise of the life which now is and of that which is to come." The meek man is the opposite of the ambitious man. The ambitious man pushes himself; the meek man pushes his work, and lets his work push him. The judgment of Jesus is that a meek man, the man who pushes his work, inherits the earth, rather than the ambitious man who pushes himself. Socially the meek are the great company of the unambitious common people who do the ordinary work. One man, a Columbus, discovers a continent and wins a name; the multitude of common workers follow after and give his work significance. It is they who clear away the forests, drain the swamps, build the bridges, tunnel the mountains, and make the wilderness a home for the spirit. They inherit the earth.

They do not do this by mere numbers. Men must indeed multiply and replenish the earth, but they must also subdue it. The one in fact is the complement of the other. There cannot be a large population unless the earth is subdued so that it can support them. The Indians were possessors of North America before Jamestown was settled. But they had not reduced the land to possession; they had simply roamed over it. They were few in numbers. Within the limits of the United States, there was not more than one of population to every thousand acres. When the whites came with their arts of mechanics

and agriculture, the Indians had their last chance and great opportunity. They could take lands in severalty, learn from the whites agriculture and the mechanic arts, acquire as much of the civilization of the strangers as they could absorb. This they refused. Upon this refusal, only one result could follow, whatever might be the course pursued by the white race. They sold their lands to the white settlers. They retreated, not without resistance, before the incoming tide. I do not say that our forefathers did as much to induce the Indians to adopt civilized ways as they might have done. They did something, more probably than we would have done in like circumstances. But do what they might, there was no chance for the Indian unless he settled down to hard work, cultivating the land, building his house, and learning the arts of civilized life. He had to comply with the terms of the grant or he could not hold under it.

On the other hand those people who comply with terms of the grant, even if only in its first stages, have an almost indestructible life. No people probably has suffered more from forcible invasions than the Roumanians for more than two thousand years. Yet, though often driven into the mountains, they in time returned to the plains, justifying the proverb, "The Roumanian never dies." The Saxons and Angles were overrun and held in subjection by the Normans for centuries, but in the fulness of time, they emerged with the language of Caedmon and the laws of Alfred. Even when the language of a people and their laws are replaced by the more highly developed language and better civilization of the conqueror, as was the case with the Celts in northern Italy, France, and Spain, nevertheless the people remain, the meek continue to inherit the earth; so that in blood and mind the Celts are the dominant strain in those lands today. We need to bear in mind that the war in Gaul, of which we have an account in Caesar, was a civil war of the popular party against the priestly and aristocratic caste, the great holders of lands and slaves. The people's party called in the aid of the Roman popular party, whose chief was Julius Caesar, against the aristocratic party, who in turn were encouraged by the oligarchy in Rome. When Caesar after eight years of war withdrew his legions, he had thoroughly defeated the Celtic oligarchies and left the popular party in control. In spite of wars

and invasions by Goths and Vandals, the people, the unambitious, have continued to possess the land of the Celts.

We are often misled in our reasoning because we call that the fall of a nation which in fact is only the fall of a political system. Rome started as a monarchy; and when this was overturned loyal followers and dependents of the Tarquins believed that Rome had fallen. Centuries later, the oligarchy was overthrown, and, not being wise enough to accept change and advance, was annihilated. Again Rome was thought to have fallen and her glory vanished; but in reality the Roman nation survived and still survives, her language still regnant, her laws still quoted as authority in more lands and among more people than ever before.

Meekness however is not passive but active. Moses, whom we were rightly taught to call the meekest man, pushed his work as energetically as any man could. Without haste and without rest he pressed on towards the goal during his forty years of service. Jesus, the type of meekness, was the type of energy and action. The gospels, especially that of Mark, are records of action. Straightway he calls his disciples and straightway they follow him; straightway he enters into the synagogue, straightway he heals the man with the unclean spirit, straightway he comes out of the synagogue, straightway he heals the woman sick with a fever. Jesus we must remember is the lion of the tribe of Judah. So filled was this lion-like man's life with deeds that His biographer supposes that even the world could not contain the books that would be written, if all were recorded. It is not always recalled that when the officers, followed by the mob, came to take Jesus, the first thing He did was to knock them all down by His divine power, and then when He had shown them who was master, He asked, "Whom seek ye?" But He is the type of meekness also in that while He pushes His work, the work which the Father gave Him to do, He does not push Himself. But if He had been passively meek, He would never have stirred up the hostility of the hierarchy nor been nailed to the cross.

Socially also the meek, the unambitious common people, must be active. They must not suffer themselves to float as derelicts on the sea of time. A nation may occupy the land in much the same way that boulders occupy a field, and if they be sufficiently numerous

they may keep everything else out. To inherit a land, however, in a vital way, a people must develop a civilization. They must develop moral institutions, chief of which is the family. The meek inherit the earth in and through the family. This is fundamental to all; Church and State must be auxiliary to it. The civilization of a state can be determined by discovering in what kind of houses and under what conditions the people live? In the middle ages men devoted themselves to the erection of cathedrals, great works of art, as places of worship, but which have long since lost their significance. Ours is an age of the home, an age of the meek who have, in the home, come into their inheritance. Ours is a land of homes, and the craftsman in our country, if he is sober and industrious, can live better than any nobleman lived two centuries ago. The house of the meek may outshine the palace; the house of the ambitious self-seeker may be poorer than a hovel. It depends on the spirit of the man who lives in it, not on the size of the house nor the elegance of its furnishings.

The meek, that they may really inherit the earth, must also organize and maintain the state. When the meek come fully into their inheritance politically, the state will be a democracy. Government of the people, by the people, for the people, will not perish from the earth. In our country, the body politic and corporate known as the United States of America consists of all persons born within its territory. Legally then all persons by birth are inheritors of the land. But not all persons are Israelites who are of Israel, nor are all Americans who are of America. The Constitution of the United States is not the carefully guarded parchment scroll in the Department of State at Washington; the real Constitution of the United States is the character of the American people, the national ethos. There is a wide difference between belonging to a nation or to a church, and being members. Citizenship in a nation must be, on the part of each, a personal achievement. Just as an education cannot be given to a man, but must be achieved by him, in thought, in feeling, and in will, so a man to become in reality an American must know and love and serve America, and they who know and love and serve her best become most truly Americans, wherever may have been their birthplace. Only by being thus imbued with the spirit of America, can a citizen add to the power of his country. A nation must fundamentally be power;

but the power of a nation cannot rise above the total spiritual energy of its citizens.

It is the duty, furthermore, of each inheritor of this great heritage to contribute one unambitious, just and intelligent citizen, that is himself, to join with his fellows in every good political work. It is unfortunate that, when we urge all young men and young women to take an active interest and part in politics, people so often think we are urging them to become office-seekers. On the contrary we are advising all men and women to acquaint themselves with public issues; to utter their opinions in conversation, in public print, and, it may be, upon the platform; to form in this way the public will which decides all questions and policies. We mean also that all those who have been entrusted with the franchise shall exercise that right and perform that duty. For the meek man is not the one who is so humble that he cannot take sides firmly with what he believes to be right, and express himself firmly by work and deed, especially by the right act at the polls on election days. We must remember elections are decided by those who vote, not by those who stay at home. Nor should we join with those who seem to regard it a discredit for a man to seek office. It is right and honorable for a man to seek to serve the state in public office. Especially should citizens be willing to serve the state in what are regarded as minor offices, but which in the aggregate are the most important. The governor of the state is no doubt a more important functionary than a school director; but all the school directors in the state are vastly more important than the governor. Horatio Seymour, governor of New York state and candidate for the presidency, said there was only one office he coveted and that was to be road master; and he was actively fulfilling the duties of that position at the time of his death.

To be merely one citizen in a hundred millions constituting the United States seems to make the one unimportant. But as in the universe of matter the destruction of one grain of sand would make a difference to all other grains and suns and planets; so the failure in duty of any one citizen makes a difference to the great spiritual commonwealth of God, a subtraction of that much of spiritual energy from the powers that make for right living in the world. A con-

stitution of government cannot be bestowed as a gift upon a people. Mexico has a good written constitution, as good as ours. In fact it is a close copy of ours. Nevertheless, Mexico was for many years under the dictatorship of Diaz and now is in a condition of anarchy. Her people have had no training in self-government. Eighty per cent of her people cannot read and write. Besides, her population is not homogeneous. Back of our written Constitution of 1787 was the experience of the colonies in self-government for one hundred and sixty-seven years. Back of that was their experience in England, from time immemorial. Into the consciousness of our people has been wrought self-government for one and a quarter centuries, in township, borough, county, state and nation. We have, besides, over fifteen million members of fraternal organizations in local lodges, state and national federations, affording continual education in self-government. Add to these the business corporations, the trades unions, the numberless social, benevolent and scientific societies, reflect upon the training which our American people receive in self-government and corporate activity from managing these organizations, and we will understand why Americans are the best trained people politically in the world.

It is worthy of note that these activities are extending throughout the world. The federation of the world, through fraternal organizations, through trades unions, through business corporations, through benevolent societies, through learned societies, is already an accomplished fact. The interchange of ideas and commodities among nations and means of rapid inter-communication and the union of the people in justice and goodwill must precede any political or diplomatic union. This union of the world is taking place with a rapidity in the present age beyond any dreams of a century ago and will no doubt increase with each year. I refer to these things at this time, however, not as showing the progress of international goodwill and fraternity, but as evidencing the spread of training in self-government throughout the world.

The same is true of the Church. General Grant said in his day that what Mexico needed chiefly was a thousand self-governing native churches of the Protestant type wherein the people might learn and practice self-government. For it is the same in religion as in politics:

the meek shall inherit the earth. John in vision saw the heavenly city come down from God out of heaven to be among men. That coming is in fact an eternal coming. John elsewhere speaks of it as the light that enlightens every man that comes into the world. Paul speaks of man, the common human being of his day, as the sanctuary of God. The Church of God is in the heart and lives of believers and doers of the truth of God. They are the Church. The first triumphs of Christianity were among the lowly. Jesus gave to John in prison as a chief proof of his messiahship the fact that the poor have the gospel preached to them. With increase in members and wealth, the Church became a political asset and the churches were organized under a central authority and associated with civil government. As their form was moulded by the form of the political organizations with which they were associated, they generally became monarchical and aristocratic. But with increase in intelligence among the people, the connection of the Church with the State was dissolved. The people won the right to attend such services as their judgment dictated; to read the New Testament for themselves and test rites and dogmas by its teachings; and to make contributions to the church voluntary. When once the people obtain control of the purse, the government will become essentially democratic, whatever its form may be. When once the ministry of a church must depend upon the voluntary contributions of the people for its support, it must make good its claim by services rendered.

The change has inured greatly to the advantage of pure Christianity. The union of Church and State tends to make of both a political machine, and of church leaders a ring of politicians instead of a college of apostles. It is noted however that while this is true of the leaders, those at the top, the common ministers, the parish pastors, have always shown devotion to popular rights. Both in Church and State there must be leaders. A nation which cannot produce leaders, or which is not wise enough to follow them when they appear, is near to destruction. But what is needed by the people are leaders devoted to the welfare of the people. Out from the bosom of the people will spring such leaders in politics as Washington and Lincoln, as Franklin and Faraday in science, as William the Silent and Cromwell in war, as Wesley and Carey in religion,

as Whitefield and Moody in evangelism. That will be a just social order when no man will be kept from making such contributions as his talents enable him to the service of his fellow men, without hindrance by any arbitrary or conventional law or custom. The reign of the meek will not come in by emasculating the vigorous or repressing the energetic. It will not be a dead level of mediocrity. It will be the full flowering and fruition in each and all of the manifold abilities and rich variety of natures which God has bestowed upon men; a flowering and a fruitage which shall be to men for upbuilding and comfort and consolation. Thus the meek, the many unambitious workers, shall inherit the earth and its institutions, its civilization and its science, its art and its religion, all of which shall be made theirs, without their concurrent effort, not as a charity but as a result, not as a gift but as an achievement of their own.

For what may we then hope when we consider the reign of the meek, in its relation to genuine popular rule in this present year of grace, and find engaged in deadly strife three-fifths of the human race, nearly a thousand millions of human beings. There is every reason for hope. In 1861 human slavery had been abolished in practically all the civilized world, except in one corner of it, where an able oligarchy made a last stand, and for four years of battle endeavored to establish by force of arms an empire whose corner-stone should be human slavery, the right of one class of men to eat their bread in the sweat of other men's faces. They failed. Fifty-three years later an hereditary despot, claiming divine right, resting upon the largest and best organized and equipped army the world has ever known, resting upon the Church in his own kingdom of which he is head, resting upon an educational system which he directs, resting upon a transportation system and civil service which he controls, skilled "so to shuffle the cards" that his subjects think that they have been attacked by an envious world;—such a despot unscrupulous, non-moral rather than immoral, wielding such power, is making a last and desperate struggle for maintaining and extending the despotic principle in Europe. Failure is before him also. Morally he failed when he disregarded the rights of Belgium. Nemesis does not always overtake a despot so quickly as it has overtaken him. When he had induced his Hapsburg ally to offer some of his possessions to Italy

to induce the latter to remain neutral, Italy, though conceded about all she asked, refused unless delivery were made immediately. Ruefully the imperial chancellor stated in the Reichstag on May 28th that the negotiations failed because the imperial word was not trusted. What trust could be placed in a government which regarded and treated its solemn engagement with Belgium as a mere scrap of paper. All the wars in Europe for the last four hundred years have been caused by a few royal families. From most of these, the power has gone, and from the rest it is rapidly going. As the southern states profited most by the overthrow of the slave oligarchy, so Germany will profit chiefly by the change from an imperial despotism under constitutional forms to a genuine constitutional government. Even Bismarck, who devised and put in motion that marvel of absolutism, declared towards the close of his life that if as a Christian he did not have to believe in the divine right of kings, he would be a Republican. The hope of Germany lies in her common people gathered in her manufacturing centres, always the schools of popular rights. The hope of Germany lies in her common soldiers, representing the whole population and feeling the pressure of the social caste. For while every French soldier carries in his knapsack a possible marshal's baton, for the Prussian common soldier there is little chance of advancement. There is between the common soldiers and the officers a gulf fixed.

Among the common people of all countries, we find Christian principles and Christian morality prevalent, even over the natural animosities of war. The Russian common people of Siberia accord Christian treatment to German prisoners. We read: "In many villages the peasants voluntarily brought to the prisoners bread, milk, and eggs, for which they would take no pay; in one settlement they contributed chicken and hot soup; in another they heated the village bathhouse and helped the half-frozen Germans to bathe; and in a third, off the railway, where the ill-clad prisoners were forced to march in bitter cold, and where they were evidently suffering intensely from exposure and exhaustion, the peasants, on their own initiative, harnessed fifty horses and carried the whole party on sledges to the next station. To the dejected Germans and Austrians, who had expected from the 'Russian barbarians' only curses and blows, such behavior was a revelation." The Japanese common people have not

acted differently: "Real Christmas trees, such as they have in Germany, were sent to the eleven groups of German prisoners of war by the Japanese Young Men's Christian Association. The plan was first suggested by a Japanese who had spent some years studying in Germany. He knew how much the Germans make of Christmas, and how homesick and disconsolate the prisoners would probably feel as captives in a strange land. The idea was at once acted upon. Besides the trees, the Japanese sent to the German prisoners 2,500 candles, 50,000 sheets of writing paper bearing a Christmas greeting at the top, and 1,500 envelopes. The whole plan was put through at short notice and without publicity, but all the Japanese who heard about it were delighted."

At the beginning of the war, French wounded prisoners began to come into Germany, and the kindly German women of the common people who were to be seen in the stations serving coffee and sandwiches to the soldiers starting to the front, gave also from their store to the wounded French. This not for long; there came a severe reprimand from military headquarters for showing kindness to the Kaiser's foes and a stern command to desist. Neither the Prussian nor the Russian despotisms can permit the growth of international sympathy and respect with safety to themselves. These despotisms depend on race hatred, national jealousy and religious bigotry for their support. It is not that Christianity has failed, but that the pagan morality of the ruling caste has been brought out into the light and been condemned. I have great faith in the German common people. I confidently expect that this war will go far to cure them of their "besotted loyalty," as Macaulay says the character and life of Charles II cured the English people of their "besotted loyalty."

There are three stages always in such wars as the present. The first where the people are misled by false ideas and hopes and pass into an insane delusion. We see such things on a small scale in a postoffice fight or a church quarrel. Any man who preserves his balance is liable to be disliked, by both parties. A friend of mine was visiting in South Carolina a few years ago and was taken around to see the country. "There," said his host, pointing to a grove, "is where a great mass meeting was held in 1860, favoring secession. All the speakers favored it save one, and that is the tree on which

they hung him till he was dead." Among them only one man was really sane and he was put to death. In the second stage the insanity begins to wear off, and the people compel a cessation of strife; and then comes the long period of reflection. In 1850 slavery was revered by its Christian adherents as next in sanctity to the Christian religion, now it lies discredited and none so poor to do it reverence. There is evidence that the European nations are beginning to recover from the insanity of last summer. The loss on the part of the Germans alone, according to their own figures, of two million two hundred thousand of choice youth, killed, wounded and missing, can hardly fail to have a sobering effect. Then will come the long years of reflection, when they will not fail to ask in home and barracks, in shops and trades unions, as to the divinity of an institution that placed in the hands of three men the lives of so many millions, and none of the three such that they could be endorsed as normal by a jury of psychiatrists. Many of the men ruling by hereditary right have been mentally unsound, and more of them are morally unbalanced. But the great body of the people are religiously and morally sound at heart, though liable to be misled by their hereditary rulers.

Deep in the hearts of men, part of their life, inextinguishable while life endures, are the teachings of Christian truth. The New Testament has not been translated into five hundred languages in vain. No weapon formed against it can ultimately prosper. Foolish professors in imperial universities, to serve their imperial master, may declare "we have faith, hope, and hatred, and the greatest of these is hatred;" but the thirteenth chapter of Corinthians can not be left out of the New Testament, nor torn out of the hearts of the common people. Delirious poets may sing their songs invoking eternal hate, but their strains will die away into silence and darkness, while the sublime commandment of love on which hang all the law and the prophets will shine forth in undiminished glory, the guiding star of the lowly as heretofore, and some day not distant the law of nations in their intercourse with each other. This we may hope for with no shadow of doubt. This age-long and persistent teaching of the New Testament has not thus far been vain. Its fruitage in full may be nearer than we think and the time long prayed for may be at hand when this saving truth shall be vivified by the descending

Holy Ghost in seven-fold energy, when the people will awake from the long night of injustice and ill-will into the day of righteousness and love. Then will come peace.

In this world-wide movement, the individual may well feel that he counts for very little. But Calculus has taught us that biological changes, that all historical movements, all educational development, all character building, are the summation of an infinite number of infinitely small increments. Though little, yet each one, each individual, is indispensable. So in this age-long and world-wide work of bringing the meek into full inheritance of the earth, the work of each one is indispensable to the full completion of the eternal purpose. Our work then will be as the Master's was, with the common people. That work will abide. The top will rot off, the bottom will rot away for many a year hereafter as for many a year heretofore. But the meek will abide; the meek whether among the great, who push their work with no anxiety for their own fame; or the meek, the great body of the undistinguished, who bear the world's burdens and do the world's work, passing on and up, forgotten of men, but remembered of God, who thinks very much of the great multitude whom no man numbers but whose names are graven on his hands, their destiny knit to His heart and embedded in His throne. We will pray for peace, as we pray for daily bread; but we will not forget to sow the seed and reap the harvest, nor expect peace except as the fruit of justice and goodwill. Even the angels at Bethlehem, proclaimed peace to men of goodwill. So through justice and goodwill the pure in heart, the merciful, the peacemakers, shall bring the heavenly commonwealth into the lives of all men, and the meek shall fully inherit the earth, in all its economics and trade, in all its laws and institutions, in all its hearths and homes, in all religions and science. The precepts and example of Him shall be the self-enforcing law who regardless of the kingdoms of this world and the glory of them, regardless of noisy fame, regardless of wonder-working power, went about among His fellow men doing good. Of His sway there shall be no end; in Him the meek shall inherit the earth.

JUNE 18, 1916

THE SPIRITUAL BUILDING

"Unto whom coming, ye yourselves as living stones are being built up a spiritual house."—I PETER 2:5.

IT IS THE purpose of God to establish in this world a spiritual Commonwealth as wide as human kind, with foundations resting on the earth, but its summit reaching Heaven. In the teaching of Jesus, this spiritual Commonwealth is the Kingdom of Heaven, which He tells His disciples is not far off, but in the midst of them. The kingdom of heaven is among you, or in the midst of you. To John it is the new Jerusalem coming down from God out of heaven and set up among men. To Peter it is a spiritual house which has, as its constituents, renewed and developed individuals gathered in social organizations; it has, as its principle of unity and source of life, the eternal Christ, who was before all things and in whom all, including this Commonwealth, consist. This Commonwealth or spiritual house is not a mechanical structure, but a living growth.

I. In one sense, every human soul is a building of God, a spiritual house, a temple of the ever present Christ. But man cannot become human if kept in isolation. Man's essential nature is a revelation of the will of God written not on tables of stone, in a formal external way, but in the fleshly tables of the heart. So in fulfillment of this most ancient of laws, human beings are set first of all in families. These are the oldest spiritual institutions and forever remain the ground of all others. This was in the beginning, is now and, upon this earth, always will be the primary and most important church, the primary and most important state, from which the others are derived and to which they must always look for support. To this earliest of divine institutions all others should be tributary. In this primary ecclesia man first learns God. Therein he learns from his experience of the love of father and mother to know what it means when he prays, "Our Father who art in heaven." From his own home, if it in some measure represents the ideal, he learns to transform the earth into a home of the spirit and becomes himself

a fit inmate for such a home; and he also becomes a living member of the larger organisms, the community, the state, the nation, the church, and the universal world-wide commonwealth.

From the family is differentiated the church, yet not as a separate and distinct institution; but differentiated, as the branch is differentiated from the trunk of the tree, as supported and receiving nourishment from the tree. So the church as an institution cannot be disjoined from the home and survive. The church, then as the sphere in which the human spirit as religion energizes, is a universal institution, intended to embrace in the end all human kind; an institution into which men voluntarily enter and voluntarily remain. Unfortunately the power of control which kings claim as a divine right has also been claimed more or less by the overseers in the several religious organizations, to the detriment of spiritual religion.

The other Divine institution into which the person as a living stone is builded is the state. The family is not a sufficiently extended society to enable man to fulfill his destiny, nor is it sufficiently permanent. A family has its beginning in the marriage of a man and woman and it comes to its dissolution at their death. The family is like the vegetable cell; the state, the century living oak. The state envelops us as the atmosphere envelops us. The child walks the street, the man goes to his work, the woman abides in the house, in safety, protected by the majesty of the law. The policeman waves his baton and traffic stops, the procession of carriages, though it may include dukes and kings, ceases; he waves his baton again and traffic is resumed, because the policeman represents the universal will expressed in law and backed by the whole power of the state. So far has a universal commonwealth been established in the earth that a woman can travel around the world and into almost all parts of it in entire safety.

But the state exists not chiefly for the protection of persons nor the defense of right; it exists chiefly for the development of character. It is represented fundamentally not by the army and navy nor by the prison and poorhouse, but by the school, the biological laboratory and the mail-wagon. The universal commonwealth is now in great part realized. But because we have through ages of usage come to regard the universal spiritual Commonwealth as a kingdom, we still look

for the establishment of an oriental monarchy with its gilded potentate seated on a throne and the nations of men kowtowing before it; and not for the growth of a spiritual brotherhood of free self-governing men and women, calling no man on earth master and looking to no central capital for their law, a world-wide commonwealth whose capital will be everywhere and its king or autocrat nowhere.

The individual states, as well as the individual families and local churches, the only churches which have substantial reality, will not cease to be; but with the advance of morality and religion, individual men, particular states, will take on a larger work, as they become better fitted for it; they will not be obliterated by the universal all-comprehending commonwealth of God, but they are being strengthened, purified and built up. For it is a law of progress that with each advance there is a return and enrichment of that which precedes by that which follows. The state is an advance upon the family, but the state returns as a stream of power and enriches the family. So the universal commonwealth will not obliterate families and churches and nations, but will make them more stable, more noble, more enduring.

II. Persons occupy a favored place in the world system. By a person we mean a being who has power over his power and knows what he is about. The brook goes on forever. The poet can walk downward along its course and can turn and walk upward, or can turn away from it according to his will. He can consequently be a subject of the moral law. While through his body he is related to the animal, through his reason and moral nature he is related to God. Thou hast made him, says the Psalmist, speaking of man,—Thou hast made him a little lower than God, and hast crowned him with glory and honor and hast given him dominion. Looked at from the point of view of the "bad infinite," the infinite of vastness and force, man seems to be under the feet of all things; but looked at from the point of view of the good infinite, reason, right and love, man is next to God, and things are all beneath him. He alone understands God. God is love, but the sun and moon and stars know it not. God is intelligence, but the plant does not discern it; but to man this intelligence is evident in every leaf and blossom. God is good, slow to anger and plenteous in mercy, but what does the oak or eagle know

of that? Man is the eye of this world through which the world looks upward to God; man is the heart of this world, through which the world raises its hymn of thanksgiving to God. Men alone are fit, therefore, because they alone are living stones, to be built into the great spiritual temple whose base is as wide as earth and its dome high as heaven.

The constituents do not exist for the building, but the building for the constituents. Government exists for persons, for its citizens, not the citizen for his governors. The family exists for the birth and growth of children, for the development also of the parents; not the children for the family. The church with its message of redemption is for persons, not persons for the church. So all the problems of the family, the state and the church depend upon the problem of the individual. How shall we have families which shall express the Divine idea and fulfil the Divine purpose? Evidently by having good men as husbands and fathers and good women as wives and mothers. Good parents are the necessary condition of good children. In this relation surely, if in any, men do not gather grapes of thorns nor figs of thistles. How shall we have a good community, a good city, a good state? Evidently only by having as members good men and good women, persons of intelligence, justice, good-will, and energy. Given such men as citizens, and all problems will be speedily and rightly solved. Universal good character will heal the ills of the state. By character we mean, in man or woman, the wisdom to know what ought to be done, the civic interest and patriotism to do it, and the energy and persistence to effectuate these right ends. Such citizens will be found at the polls at the primaries and general elections, casting their ballots for the best man with the best principles. Then there will be sent to the state and national legislatures lawmakers who will embody in law the best thought and will of the persons who sent them. For the legislator represents the average intelligence and character of those who actually vote. The education of the individual citizen in his political and social duties, the training of each into the habit of doing his duties, is more important than the machinery of government. Primary elections give the voters a chance to nominate good men; but primaries will not secure good nomination of themselves. Nor will registration laws nor ballot-forms avail more than

to give the voters a chance to express their choice. All depends upon the voters doing their duty and seeing to it that the election officers do theirs. It is not necessary that many citizens should seek or hold office,—it is necessary for the well-being of the state that all the citizens should take an intelligent and continuous interest in the affairs of the school district, the borough, the county, the state, the nation, the world, the whole of the mighty earth-embracing commonwealth of God. Nor will publicity, pitiless or otherwise, avail unless the citizens are of sound morality. To accuse a candidate of embezzling the public funds without being caught does not hinder the support of many voters, provided he is generous in distributing the plunder. "Subtraction, division, and silence" is with such voters a recommendation. Fundamentally then there is no hope for social improvement except by the improvement of the individual. Given a good farmer and you will have a good crop; given a good mechanic and you will have good workmanship; given good mothers and you will have good homes; given good teachers and you will have good schools; given good pastors and you will have good churches. In every social and business relation, the call is everywhere and all the time for men, the living stones for the spiritual house.

The same holds true in regard to the negative phase of the problem, the problem of the defective, the dependent, and the delinquent. Poverty in the United States can be almost wholly eliminated in a few years by cutting out the cost of crime, laziness and harmful luxuries. For the man who is too lazy to work, for the woman who is too thriftless to save, for the indulger in expensive and especially in harmful luxuries, there is no hope unless they will help themselves. The living stones are self-prepared, not the passive result of moulding of circumstances or the chiseling of events. You cannot give a man an education, he must achieve it. Property is objectified will, and nothing is property to a man, unless he objectify himself in it by his activity. Giving money to many persons, either as wages or as gifts, is like pouring into a sieve. The most we can do in preparing the constituents for the great spiritual building, which is to embrace all mankind, is to stimulate each person to act and by acting to grow in right ways, and to surround him as far as possible with a clean and health-giving atmosphere. Co-acting with the free choice and self-

activity of man must be God, the Spirit. Except a man be born from above, he cannot see the divine commonwealth of God. Paul may plant, Apollon water, but God alone can give the increase in preparing the elements, the 'living stones of the Spiritual Building.

III. The process in the creation of the great Commonwealth, embracing the world and including races, nations, families, and individuals, will be slow. It took innumerable aeons to form the earth for the abode of man. It required ages for man to emerge from a barbarous to a civilized condition, and ages more before he reached his present advanced but still imperfect stage. The movement, though still slow, nevertheless becomes more rapid with each advance. What each generation achieves is conserved and passed on to the next. We may expect that the twentieth century will accomplish more than twice as much as the nineteenth century, great as were the achievements of that century. But while the advance will be great, the distance yet to be traversed is enormous; and each advance discloses farther stretches of land which must be traversed by man in his slow and painful progress.

In the coming ages as in the past, each individual must begin at the beginning and each individual, as civilization advances, will have more to learn than his predecessor. Man's superiority to the animals arises from the fact that he has a protracted period of development. If he were a mechanical product, improved machinery might turn him out a finished product in constantly decreasing time. But as a living being, each constituent of the spiritual building is subject to the spiritual and biological law of growth. Man does not reach his physical growth till twenty; his mental and moral growth comes later. The individual must moreover make himself master of the civilization of which he is a part, and this civilization is, with each passing year, becoming more complex; and the process of mastering it more and more difficult. To be a physician or a lawyer now requires more extended preparation than was required twenty years ago, and the time is increasing. To be an active member of a church, taking part in its government, requires a degree of intelligence far beyond what was required of a member who simply had to pay what he was assessed and do what he was bidden. Also to be a citizen of a self-governing commonwealth requires a degree of knowledge, con-

stantly increasing with the growth of the state in the complexity of its interests. But each gain in the individual and in the community is passed on, by tradition and heredity, to the next generation.

The family cannot be advanced rapidly by the passage of concurrent resolutions or legislative enactments. The ideal family comes through the development of its constituent members, through the patient work of the church, the school, and the state, especially the work of the family itself. There is needed also a good environment, good housing, good air and water, sufficient food and clothing, good schools and churches and good neighbors; but chiefly, almost wholly, good husbands and fathers, good wives and good mothers.

Nor can a nation be formed in a day. It took one hundred and eighty years of experience in self-government by the thirteen colonies separately, before they formed the federal constitution, to say nothing of the centuries of experience of their forefathers in the lands beyond the seas. The Mexicans have adopted a constitution, which is almost a replica of ours, but that does not make them a self-governing people. We cannot expect the Philippinos to accomplish in twenty years what required us centuries and millenniums to work out. They are under disadvantage by race, by separate location in the ocean and by division into a large number of adjacent islands. It is not merely a knowledge of reading, writing and arithmetic that is needed for self-government. In fact knowledge, while an essential part, is not the chief part needed by a people for self-government. It is only by practice of self-government for generations that self-government becomes a habit. It will take at least five hundred years, judging from the nature of the problem and the experience of history, for the Philippinos to be prepared for independent government, so far as their internal affairs are concerned. The Philippinos have in fact made astonishing progress since 1898, in those things in which progress can be rapid; and in other things, in which progress is by biological and sociological law gradual and slow, their progress has been encouraging. But with Mexico as our neighbor and the history of the world as our instructor, we must not expect a nation to grow to maturity in twenty years.

Still more must the element of time be taken into our reckoning when we think of the great spiritual commonwealth which is to em-

brace mankind. It will take a long time for the leaven to leaven so many measures of meal. Yet we recognize thankfully the great progress that is being made. The interdependence of nations is becoming greater and more manifest.

The growth of the world-embracing commonwealth, because it is chiefly spiritual, with the minimum of organization, will require great stretches of time. Much of the way has already been passed; much, no one can say how much, remains yet to be traversed. The barriers in the way are many. We have as a great factor, differences of race. These differences need not be obliterated but they must be transcended. In the universal commonwealth, there will be neither Greek, nor barbarian, white nor black, brown nor yellow races, as hostile; but all will be included as willing co-laborers in the larger unity of human kind. So the barriers of language must be transcended. There must be found a way to supply the principle of unity in diversity, instead of uniformity and efficiency which has been the bane of human kind from Nimrod down. While all men are created equal in respect to the right of life, liberty, health and property, yet in the concrete, no two individuals are equal in endowment, as no two races, or nations are equal. But because one man has good eyesight and another poor eyesight does not give the former the right to put out, or to hinder the use of eyes of his less gifted neighbor. This respect for the equality of the rights of men and nations, without regard to their size or strength, and the duty of the strong to help the weaker, and of the more gifted to communicate to those less gifted is advancing though slowly throughout the world. The greatest lessons in this are being taught and exemplified by the Christian missionaries who are going into all the world and proclaiming the good news to every creature.

IV. The unifying power, plan and end of the universal Commonwealth is the Christ, unto whose coming we as living stones are being built up a spiritual house. By the Christ we mean not merely the historical person Jesus of Nazareth in whom the Divine was most fully embodied, in whom dwelt all the fulness of the Godhead, the triune of love, wisdom, and power; but also the Eternal Christ who was before all things and in whom all things consist. We have therefore unquestioning faith that the world is being transformed into that universal brotherhood which it is the purpose of God to

establish in the earth. While the waves of the nations at this time roar and are troubled, though the mountains shake with the swelling thereof, nevertheless the foundation of God stands sure.

In regard to the universal commonwealth to which we will limit our attention, let us consider some parts of this sure foundation. For God accomplishes his purposes through instrumentalities. Among these is the form of the earth so favorable to the unifying of the peoples who dwell on it. That form is a sphere of limited dimensions, one-fourth of whose surface is land, and three-fourths connecting oceans. So the peoples carried east and west by centrifugal forces met and united, about the year sixteen hundred, on the east coast of America, and began then the work of communicating each to the other the achievements which each had wrought out. The western migration pressed rapidly from the eastern to the western coast, and there came into contact with the massive eastward migration which had stopped on the opposite shore of the Pacific. This spherical form of the earth with its configuration is the first article of the constitution of the universal spiritual Commonwealth built by the hand of God into the structure of the world, and irrevocable by man.

The second article in that constitution is the oneness of the human species with all its varieties of races. God has made of one every nation of men to dwell upon all the face of the earth. The likeness of human kind is immeasurably greater than the differences which we notice between races. The physical frame, the muscular and nervous organs, the respiratory system; the mental nature including perception, memory, imagination, reason, language; appetite, desires, affections, emotions; the moral and religious nature,—these are essentially alike in all. The differences compared with the resemblances are infinitesimal. It is the duty more and more of the Christian to overcome race hatreds by teaching the oneness of mankind, the impartiality of God's purpose of redemption, and by practicing justice and goodwill to all, irrespective of race or color.

Another instrumentality through which God is establishing the world-wide commonwealth is the increasing interdependence of the peoples and nations. No nation is independent of others in respect to material things. When the German Kaiser sent his ultimatum to Russia and precipitated war, he cut off the importation from Russia

into his country of about 350 million dollars' worth of food stuffs and raw materials, and the sale of about the same value in manufactured articles exported to Russia. When in violation of international law and common morality the Kaiser invaded Belgium, he not only brought against himself and his country the naval might of Great Britain, but cut off some five billions yearly of exports and imports to nearly all parts of the world. So that while Germany is the most nearly independent European nation except Russia, it nevertheless is learning that it is not self-sufficient. Even we, the people of the United States, the most nearly independent of nations, find that we are not self-sufficient, though in a short time we could provide nearly all the food stuffs and raw materials we use, and manufacture all the articles we need. This interdependence of the nations, increasing with their advance in civilization, has established very widely and firmly the economic basis of the universal spiritual Commonwealth of God. The universal spiritual Commonwealth, one should always bear in mind, must, like the political commonwealth, have a geographical, ethnical and economic basis. While as a superstructure, it rises above, it can never do without foundations. God through intercourse and intercommunication is breaking down barriers and bringing the world into unity. The great systems of railroads and steamship lines are making the continents and the world into one. The engineers, by building interlacing lines of railways in our own country from the Atlantic to the Pacific, from the lakes to the Gulf, have done as much for the perpetual union of the states as the statesman and warrior.

Already the universal spiritual commonwealth has been measurably achieved in science, art, and invention. A discovery in chemistry or biology in one continent is immediately communicated to all. International congresses of scientific men were, before the war, held in various capitals of the nations, not only in Europe and America but in the Orient. The international society to study the problems of international law, and to promote international morality has done much and will do still more to bind the nations together upon a basis of justice and goodwill. The present conflict has shown that even military despots and the military caste are not indifferent to public opinion.

But it is especially through the people, the great body of the common ones, the unambitious many, that God fulfils himself in many ways. It is the glory of the Christ that he discovered the common people and preached the gospel to the poor. It is the glory of the nineteenth century that it re-discovered the discovery of Christ, and re-commenced preaching the gospel to the poor, binding up the broken hearted, and giving sight to the blind. He and his compeers it was who taught statesmen the duty of the advanced nations to the less advanced, the enlightened to the ignorant, the strong to the weak. Against the teachings of Aristotle, that the more advanced peoples may rightfully attack and subjugate the less advanced, a teaching adopted by Hegel and Bernhardi, the Christian doctrine maintains that the strong should bear the burdens of the weak; not act for their own ends, but seek the well-being of others, whether states or individuals.

Economic relation and interdependence, intercommunication and diffusion of knowledge, are instrumentalities only and may be used for evil as well as for good. There is then the unconditional good, the good gift which the Heavenly Father is willing always to give to the people, Himself, the indwelling Holy Spirit of light and power. The cause of freedom and popular rule is on the advance among the nations, and far as it advances it needs the open Bible, the freedom of prophecy and the power of the Holy Ghost. If God be for us, who can be against us? If God be not for us, where can help, in such a work so vast and difficult, be found? But God is with us all the days until the consummation of the age. God is not only the dynamic, the power, that shapes the ages through the Christ, but He is also the Eternal Reason. "It is not in man that walks to direct his steps." The future is an unknown abyss. What a day may bring forth, no one can foretell. Each man by doing right, as God gives him to see the right, will find, in the consummation of the ages, the universal spiritual commonwealth, that his work fits into the universal plan. This is more evident in the case of races and nations. While man is free and responsible, God it is whose plan and purpose are being fulfilled. Even the wrath of man is made to praise Him. Cyrus though following out his own ambitions is nevertheless the shepherd of God, and performs all God's pleasure. Since God is working in the hearts of the people, who are the real anointed of

God, hastening not and resting not, God the Holy Spirit, the true source of mental illumination and the power and guide of all true progress, we may with confidence lift up our eyes to Him from whom comes all our help.

Yet we may not expect that in the procession of the ages, all will equally lead, either men or nations. There are chosen people, now as before, and these should lead in the way of righteousness. Because of our territory of three million square miles, the choicest in the world; because of our temperate climate; because of our free institutions; because of our universal education; because of the prevalence of Christian morality, we may expect that our country will have a leading place in the world commonwealth. In the census whose figures I learned as a school boy, the population of the United States was given as twenty-three millions. In 1910, it was over ninety millions, a quadrupling in these few years. By nineteen hundred and fifty, the number will exceed two hundred millions. At that time and thereafter Germany, France, Italy, and Austro-Hungary will be second class powers. While they will, we expect, be among the first in science and art, and in the character of the people, yet in population and wealth, and in military resources they cannot rank among the first. The territory of each of these powers is twenty-five per cent less than the state of Texas alone; all four of them together are scarcely one-fourth as large as the United States. Therefore, the time will come when the United States will have a population and wealth four times as great as these four nations combined. This is as surely coming as the progress of the seasons. It is a consideration to cause serious thought. It involves great responsibility. To whom much is given, of them much will be required. The leadership of the world will be ours. How will we lead? Will it be in the way of righteousness and good-will? I do not say peace, because peace may be good or evil. Peace that is the outcome of justice and good-will is desirable; peace that is the result of cowardice and submission to injustice is a great evil. Americans, and with them American ideas, American influence, go everywhere. This will be immeasurably increased with the passing years. It is therefore vital for the well-being of the world that the fountain be kept pure so that the outflow will be wholesome and life-giving. The part which anyone in an aggregate

so vast can contribute seems so small that we are in danger of losing our sense of individual responsibility for the result. But the Calculus has taught us that every aggregate is the summation of infinitesimals. And as no two individuals are alike, so each individual has a work to do and a contribution to make which no other can make and which, if he does not do it, will never be done. Let no one fail to vote because he is only one of twenty million voters. The twenty million voters are twenty million of ones. Strike out the ones and all is canceled.

This anecdote of an eminent worker has been a help to me. It may be to you. This man when starting upon his ministry at the age of twenty-two resolved that he would make it a rule to help some one by word or deed every day, at least one. "As my expectation of life is forty years," said he, "I will have helped fourteen thousand, six hundred persons, and that is a work worth while for any man." Now if the influence of our nation, so manifestly marked out for the leadership of the world, is to be for good, it will be because the individual person, each in his place, will be doing his duty to those about him, in his everyday work and in his habitual intercourse with his fellowmen.

The power, the dynamic, in the great world-enfolding spiritual commonwealth, in the great sisterhood of nations, in the great aggregate of families which are all to be in reality holy families, in the regenerated and consecrated persons,—the power, the dynamic, is the ever-present God. The increasing purpose running through the ages is His purpose. The goal before us is Himself, the Alpha and the Omega, the beginning and the end. So the strength to do our duty must come from Him; the wisdom to know our duty can have no other source than His infinite wisdom; the love which is to be always the spring of our activity finds its source in Him, whom we love because He first loved us. So through storm and calm, through cloud and sunshine, through peace and war, His purpose is hastening to its fulfillment. That purpose is the gathering together into unity all things in heaven and earth.

JUNE 17, 1917

THE UNSHAKABLE KINGDOM

"Having received a Kingdom that cannot be shaken."

—HEBREWS 12:28.

THE AUTHOR does not imply by the form which he uses that there is doubt concerning the fact of the unshakable Commonwealth which we have received. It is sure that we have received such a Commonwealth and that it cannot be shaken and removed, but that it will abide. As to this Commonwealth, we will inquire first into its nature, next into its present position, and then as to its prospects.

I. The Commonwealth is the fulfillment of the purpose of God. It is His declared purpose to gather together in the Christ all things, those which are in the heavens and those which are on the earth. In the parable of Babel, after we are told of the differentiation of human kind into many languages, we are next told of the integration begun in the call of Abraham. First Jehovah scattered them abroad on the face of all the earth; then He called Abram, and declared, In thee shall all the families of the earth be blessed. What is given here in the word of Revelation is also given in the teachings of history. With the introduction of man upon the earth, the climax of biological evolution was reached, and spiritual evolution began,—the evolution of the family as a moral institution, of the state and of the church, and of Science and Art. This evolution has gone steadily though slowly forward. God fulfills himself in many ways. All things and all events are coordinated to the one end, the "far off divine intent to which the whole creation moves." From the unknown genius who in the earliest ages taught man the use of fire, always regarded as a direct gift from heaven; from those others who taught domestication of animals, the cow, the horse, the camel, the elephant; up to those who taught the use of wind and water, of steam and electricity, the mind of man, fulfilling the purpose of God, has slowly advanced in the mastery of his environment, in the meantime developing from the

family into the tribe, from the tribe into the nation, from the nation, a goal not yet fully reached, into the world commonwealth, a goal still further off. In the process of time, the Greek civilization and culture arose, the Hebrew lawgivers and prophets came, the Roman law and politics appeared; in the fulness of the times, the song of the angels was heard on the plains of Bethlehem, and the Type of what is to be appeared in the midst of the process. Thus through great tribulation, through great tragedies and unspeakable sorrows, is laid stone by stone the unshakable Commonwealth of God.

The foundation of the Commonwealth is the purpose of God, its law is ethical love; not natural affection, the love of the mother for her child, not selective affection, the love of friend for friend, though these are included in the Commonwealth, as all natural gifts and graces are. The love is ethical love, which is to be conterminous with the commonwealth, that is, as wide as human kind. Natural affection, the love of the parent for the child, is limited to the child, and is impossible beyond. So other forms of natural affection are not possible beyond the relations out of which they arise. It cannot be the duty of any parent, therefore, to love the stranger as he loves his own. Selective affection or friendship is also by its nature limited. We love, as friends, those who are like us. The highly educated cannot be intimate with the ignorant, the refined with the coarse. Equality is lacking, intercommunion is difficult. Like cleaves to like. Besides, time is wanting for having many intimate friends. But while we can have as intimate friends only a few, we can be friendly with all with whom we come in contact.

This friendliness forms a sort of transition between natural affection and ethical love, the love which as the law of the unshakable commonwealth is universal. "Thou shalt love thy neighbor as thyself" knows no limitations of race or social condition. It includes the Jew and the Samaritan, the friend and the enemy. Its first factor is justice. The workman shall have his wage, whatever his color or social condition. Respect shall be paid to honest worth whatever the garments in which it is clad. Justice between nations is both right and profitable. Our treatment of China has won for our nation the confidence of that great people. The "indemnity students" who

yearly come to our shores are a more splendid memorial of goodwill than a statue or pyramid.

The other element in the ethical, moral institution of the state and of love is goodwill. Justice says, "To every man according to his desert;" benevolence says, "To every man according to his need". This element requires that the strong bear the burden of the weak. To do good and communicate, forget not; for with such sacrifices God is well pleased. Such duty the strong and more highly developed among nations owe to the less developed. A contrary doctrine is that of Aristotle, which justifies war on the ground that by it barbarous nations may be subjugated and their people made slaves to the superior people. This is the doctrine also of Hegel, of Bismarck and Bernhardi, that it is the right and duty of the superior nation to make war upon the less advanced or decadent nation. Over against this pagan doctrine and practice is the law of the Commonwealth of God, to disciple all nations, to proceed by persuasion and instruction, to lift up the fallen, to enlighten the ignorant, to remove the causes of evil, to reclaim the evil doers from their evil selves.

The correlative of ethical love is ethical hate. Ethical hate would remove the antagonism between the doer of good and the doer of evil, not by destroying the doer of evil but by changing the doer of evil into a doer of good, abolishing the enmity thereby. It is our duty to hate evil and seek its elimination from the heart of man, as well as to love righteousness and seek its advancement. Concerning the promised Messiah it is declared, Thou hast loved righteousness and hated iniquity, therefore God has annointed thee with the oil of gladness above thy fellows. His superiority was due not only to His love but also to His hate. His hate was not the dark spirit of self-love and vengeance, but the ethical hate that overcomes evil with good. In the Messiah, is incarnate the law of the universal, unshakable Commonwealth, love of righteousness, hatred of iniquity, the overcoming of evil with good. While the state may be regarded as concrete justice backed by power, while justice and judgment are the foundations of the throne, yet mercy and truth must go with justice. There must be as the law of the unshakable, universal Commonwealth, ethical love, shown in justice, truth and beneficence.

All men are actually or potentially citizens of the commonwealth,

all have or may receive the kingdom which cannot be shaken. We do not receive it as slaves, after the fashion of the oriental monarchy, in which one, the monarch, is free, and all the rest are slaves; nor do we receive it as subjects or servants; but as sons and daughters, as partners in the commonwealth, as free citizens of the state. There prevails therefore equality in the all-embracing Republic of God. There can be no Greek and Jew, no barbarian or freeman, male or female, but all are equal in the Commonwealth of God. Character alone is regarded. There is no respect of persons, but in every nation he that does righteousness is accepted. The citizen is measured by what he is, not by what he has.

Yet there will not be dead uniformity or monotony. Race will still differ from race, nation will differ from nation, individual from individual. There will still be many languages, because there will still be great variety in climate, scenery and institutions, and the language of each will express the different views of the world which each nation has formed. The English have their way of looking at the world, and consequently have their own language and literature. The French have their way, the Italians theirs. True mutual intercourse will lead to something of community of thought; the thoughts of each will become the thoughts of all. Men will learn mutual sympathy and respect. They will recognize that difference does not imply inferiority. Each citizen, as he makes actual more and more his potential citizenship, will do justice, love mercy and walk humbly with his God. He will recognize as kindred all others, both those who are actual and those who are potential citizens, and neither for the sake of military glory nor for the sake of commercial gain will he destroy those for whom Christ died. Such then we may say is in general the nature of the universal Commonwealth which is founded in the purpose of God, and which by its law and the character of its citizens, is, and is destined to continue, unshaken.

II. How far has the spiritual universal commonwealth been realized in the world? For the spiritual does not exist as an abstract principle or logical proposition; it does not hover in the air as the illusory rainbow. So far as it exists at all in the world it exists in men. Theological instruction may be placed in the schools in the form of catechism, but religion can enter only in the character of the

teachers and pupils. So justice and goodwill exist in the world only in the character and lives of the people. The prevalent moral disposition, the ethos of a people, is fundamental. Customs, laws, politics are the outward expression of the inward reality. How far then has ethical love become the ethos of the peoples of the world? Certainly the progress in the last thousand years has been very great. We must remember that the progress of a nation and still more of a race is slow. A thousand years is not a long time in race development. A nation may be born in a day, but it takes many days for it to grow to maturity. While the progress has been very great, the distance yet to be traversed is indefinitely long. So if we compare the present condition of things with what we picture of a practicable ideal; if we compare what this world would be, if all homes were as good as the best homes now are; if all men in the nation were as strong, as wise, as well-willed as the best now are; then we will feel that the world has yet far to advance on its way to the universal reign of wisdom, justice and goodwill. On the other hand, if we measure the present at its best and worst with conditions a thousand years ago, we will have abundant reason for thankfulness and hope. The progress in many ways during the last five centuries has been greater than in the thousand years preceding.

For one thing, and that not an unimportant one, the earth which forms the physical basis of the universal commonwealth has been explored. Its form and extent are known. All future developments must be within these known limits. Fifty million square miles of land and three times that of water are the limit of man's activities. Only one-half of the dry land is fit for human habitation. If the world were a vast unlimited plain, man could extend outward indefinitely with no limit to his arbitrary will except such as nature offers. But in a limited world, a sphere of small extent, he must limit his activities by the presence and occupancy of others. If men are to live in each other's presence, they must become civilized and moralized, mutually respecting each others rights. This becomes the more necessary since the parts of the earth and its many peoples are linked together by ocean and river navigation, by railroads, by wire and cables, by aerial communication. This was advanced so far during the century just passed, that we might almost say that the reign of the universal com-

monwealth of justice and goodwill, embracing the whole earth, is now here. A man can buy tickets in New York, mere pieces of paper, for a journey around the world, and into almost all parts of it. He may obtain letters of credit upon which money will be paid him in all the chief cities of the world. As he travels, he finds that while etiquette differs, morality is the same through the civilized world. Honesty, truthfulness, justice are at par everywhere. He finds also that the civil law of one state does not differ essentially from the laws of other states. The civilized world has become a legal federation, the kindly earth is wrapt in universal law. This was true in 1910, and will be true again in 1920. The present condition is abnormal and temporary, and will not disturb materially the intercourse of men with each other. In all that part of the world that has entered politically or morally into the Grand Alliance, freedom of intercourse will be better after the war is ended than it was before it began.

Consequently there will be renewed the constant intercommunication of men of all nations. Men pass from nation to nation freely. Before this war, some five hundred thousand Russians each summer went into Germany to help in harvesting the crops. In 1914, one million two hundred thousand came to the United States from various parts of the world. About one-third of those who came to us return to their own land bearing with them the ideas learned here. In this way the peoples of the world become better acquainted and appreciative of each other. Race prejudices disappear. Ephraim ceases to be jealous of Judah, and Judah no longer vexes Ephraim.

In our own country, railroads have obliterated state lines. No one knows at what instant he passes from New York state into Pennsylvania, nor from Pennsylvania into Ohio. Consequently old questions arising from state feeling have disappeared. The citizen of each state has become in fact a citizen of the whole country. He thinks continentally, as Hamilton said we ought to think. The daily paper also brings before us the events of the whole world. The workman at his bench has in his mind a picture of the globe. The fortunes of all peoples interest him. A famine in Russia or India, an earthquake in Italy or California, moves him to sympathy and benevolent activity.

In like manner, there has been developed a universal commonwealth of scientific interest. Science knows no national boundaries, and is not limited by race or language. The truths of Mathematics, of Astronomy, of Physics, of Chemistry, of Biology, of History are the possession forever of the whole race of man. The same is true of inventions. The inventions of one people become the wealth of all peoples. Of the fifty leading inventions of the last half century thirty-six are American, but the use of none of these is confined to America. We found the telephone, the typewriter, the cash register, the electric light, the trolley car in Constantinople, to say nothing of older American inventions. The wireless telegraph, the only important foreign invention for fifty years, is not confined to Italy its home. In every musical program, also, French and Italian meet with German and Russian, harmonious in spite of war.

Nor is it of slight consequence that fraternal organizations numbering their millions of members are in many cases of international scope. In the United States and Canada members of fraternal organizations number over seventeen millions. These have in most cases lodges in every state in the Union and in the provinces of the Dominion. Many of them are represented in all civilized countries. Trades unions again have become international in scope. I first heard of a riot in Colorado from a street orator in Glasgow. Within two days after the violent scene in Colorado, it was discussed on the other side of the ocean and probably in all the large cities in Europe and America.

While these fraternal organizations and workmen's leagues form bonds of union between many peoples, they are not universal. By nature they are selective and exclusive. They do not in most cases transcend the limits of race. Usually also they run along certain strata of society. More widely extended, however, embracing all races and all classes, is the financial and economic interdependence of the nations, forming an unshakable foundation for the universal spiritual Commonwealth. As the magnolia, however high it may raise its branches towards the sky, and however splendidly it may spread its flowers to the breezes, must nevertheless strike its roots into the darksome earth and draw thence its nourishment, so the Spiritual Commonwealth must rest upon an economic foundation. God has knit

man to Himself not only by his reason and his conscience, but also by his appetites and his daily recurring wants. So in building up the great Spiritual Commonwealth, which is to embrace the whole earth and remain unshaken till the end of time, God is laying the foundation in man's economic needs. As the realm of conscience expands, the realm of the appetite for food enlarges with it. This has advanced so far that all zones and many nations meet daily at our dinner table. Our food, our clothing, our shelter depend upon the maintenance of justice and goodwill throughout the world. A war or a strike of magnitude makes a difference in the cost of living. When faith declines among men, commerce declines, for the whole fabric of finance rests upon the faith of man in the truthfulness and honesty of his fellowman. Excite a suspicion as to the solvency of one of our banks, and see how soon the street would be filled with depositors clamoring for their money. There is nothing in this world morally more sublime than the faith which men have in the honesty of their fellow men, involving, for instance, in New York city alone an average daily clearing of nearly five hundred millions, and in the United States an annual clearing of nearly two hundred and fifty billions.

When we come to consider the religious aspect of the problem, we must discriminate between religion and the expression of it in Theology or in ecclesiastical organizations. The church as an organization is often only political, the political phase becoming so predominant that the religious factor almost wholly disappears. The church is also a business corporation, and often its College of Apostles becomes chiefly a board of directors. Both as a political organization and as a business corporation, the church is particular and limited and cannot be universal. If the Standard should secure a monopoly of all the oil in the world, it might be the universal oil company; but that would not be desirable, even if possible. So it would not be possible nor desirable for one church as an ecclesiastical corporation to secure a monopoly of religious truth, or be the sole channel of religious influence. Nor can there be a uniform creed in an enlightened world, even as a form. A universal church of parrots could be trained to repeat the same form of words, the world over, and they might think in their small parrot way, that they were holding a real

creed; but a church of enlightened men could scarcely be brought under such a delusion.

Religion, however, both as belief and as feeling, religion both as principle and as action, has in it a universal element, though manifested and organized in an infinite variety of forms, as many in fact as there are religious persons. What is true in all will remain unshaken. The world will find its ultimate unity, a unity of life and love in God. This is the highest reach of ancient philosophy, that of Aristotle who teaches that God is the absolute Reason who because of His absolute perfection is loved by all, and into the image of whose perfection all things seek to come. Beyond that is the saying of Jesus, "I, if I be lifted up, will draw all men unto me." This is the function of Christianity as set forth in the commission, Go ye into all the world and disciple all nations. By virtue of this commission and the accompanying Presence and Power, we look for a renewed earth wherein will dwell righteousness.

III. But in the present condition of national affairs, what is there upon which we may base hope for the future? For we are in the midst of the greatest political convulsion of history, and the faith of many fails in the presence of such colossal loss and suffering. We may say with Carey when he was asked as to the ultimate success of his missionary enterprise, "It is just as sure as the promise of God." We may also say that the process of development which has been going on since the coming of mankind upon the planet will still continue both in nature and in mind. The seasons will come and go; seed time and harvest will follow each other in the days to come; the demand for food, clothing and shelter will be as urgent as hitherto; men will marry and women will be given in marriage; children will be born and grow to maturity as in the ages past. The mighty procession of men will go forth to their work in the morning and in the evening will return from their labors. True the loss in men will be vast beyond calculation, and will affect for the worse the years to come; but the latent human energy at any given time is fully equal to its active energy. This latent energy God is calling forth, and will call forth for the fulfillment of His purpose. So that while storms are on the deep and the waves are tossed with

tempest and the stars are hidden, the depths are scarcely agitated, and the great stream rolls to its appointed goal.

It has been shown also in this conflict that moral bonds are at least as strong as force even in resisting the impact of well-organized military power. The higher stage of civilization,—the industrial, with its ideas of justice and service somewhat realized, with its principles of liberty and equality,—can successfully resist and in time overcome the onslaught of the lower stage, the stage of autocracy resting upon a well-organized and disciplined army. The army of the French Republic, every soldier of which carries potentially a general's epaulets in his knapsack, and the navy of the self-governing English commonwealth have held at bay the best organized and equipped forces that military autocracy has ever brought into action. In respect to onslaught, the autocracy has the advantage. The demonstration of its ability to defend itself is the keystone in the arch of government by the people. The principle of liberty and initiative has proven superior to mechanical organization and drill. War has long been regarded, and truly, as necessary to the existence of a military oligarchy. Without wars, the military oligarchy disintegrates by the rise and development of mercantile and manufacturing interests. But in this instance, war itself is depressing the military oligarchy, and raising the industrial and mechanical classes more rapidly even than peace, for war has become a problem of mechanics and chemistry and agriculture. Even in Prussia a reform of the electorate and of the oppressive laws of the oligarchy has been promised. In this conflict, war itself is committing suicide.

But in the third stratum of civilization, rising above the industrial as that does above the military, in the level of the spiritual, is not all that is most precious perishing? Was there ever such an outpouring of hate and wrath since the world began? Probably not. But the moral quality of hate and indignation depends, as do all human impulses, upon three things, the object of hate, that is, the thing hated; upon the motive or spirit of him who hates; and upon the way of its manifestation. It is as much a Christian's duty to hate wrong as it is his duty to love right. Jesus Himself was a good hater. He was the lion of the tribe of Judah, and it was dangerous for anyone to bar His path as He went forth to save the believing

little ones. Better for that man who blocked His way that a mill-stone were hanged about his neck and that he were cast into the depths of the sea. So the kings of the earth call to the mountains to fall on them and save them from the wrath of the Lamb. There is this difference also between moral and immoral hate, that while immoral hate seeks to destroy the wrongdoer, moral hate tries to save the wrongdoer by leading him to repent and forsake his evil ways. So that moral hate is in reality love. It is for this reason that Dante says that pure Justice, divine Power, supreme Wisdom and primal Love created the Inferno, the city of Eternal Woe. Yet it must be regretfully said that the wrongdoer who will not repent of his evil ways, and seek to do well, must perish in his iniquity, and that without remedy.

Turning then to the positive side, we may affirm that never since the foundation of the world has there been such an outpouring of love, such sacrifice of blood and of gold, as in this our day. Greater love hath no man than this that a man lay down his life for his friends. The French, the Belgians, and our English kinsmen are giving life and limb by the tens of thousands for their families and for their country. For we must remember that it is not hate but love which is the strength of the peoples in the great sacrifices. It is the love of the French soldier which leads him to surrender his life for his kindred. Hate is the negative side, but love is the positive, dynamic side. The same is true of the national spirit which sustains the armies in the trenches. Constant mention is made of the religious exaltation, the spirit of willing sacrifice which is manifested, for instance, by the mothers of England. While forms of Christianity, creed and dogma, are regarded as of little worth at this time, the spirit of Christianity as manifested in the life and teachings of Christ was never so potent as today, and nowhere more so than with the men in the trenches and the mothers in the homes of Europe. So we may look to the future with confidence and work for it with full assurance of ultimate triumph. Whether we study the past, whether we survey the present or whether looking upward, we have complete faith in the purpose and power of God from whom we have received this Commonwealth, that it will remain forever unshaken.

The class which graduates on Wednesday next leaves under quite exceptional circumstances. Our country has become involved in the greatest war in history. The revolution in Russia has measurably withdrawn that country from the conflict. In the course of events we have been drafted in to take her place. Our first line of defence is on the Eastern shores of the Atlantic and in the trenches in northern France. Thither our men are going. More than seven score are passing from our quiet town into the great conflict. Not only must our benediction go forth with them, but our steadfast support. They and we may be grateful that we have a country worth striving for. That is not a matter to boast of, nor so much a matter to be proud of, as it is a matter to be thankful for. This country of ours is an integral part of the unshakable Commonwealth of God. It must do a great part in the present conflict; it must do a greater part in the events that follow. This involves a great responsibility. Those who graduate this year will be citizens of a country with two hundred millions of people, before they pass into the great university above. These millions must be educated, they must be evangelized, they must be developed into the highest standard of morality and citizenship. These hundred millions cannot live to themselves alone. As the earth does not cease with its enveloping atmosphere, but reaches outward and holds the moon in its orbit and reaches and influences the sun, and thence the remotest star; so America reaches and will reach with increasing power the neighboring nations of America, the peoples also of Europe, of Asia, of Africa and the islands of the sea. Thither will be borne to the peoples of all lands American products, American inventions and science, American examples for good or evil in government, in morality, in religion. It is for us to see to it that under God the stream of influence shall be for the healing of the nations. Ships and railroads can carry evil as well as good men. The printing press may be a fountain of debasing influence or of uplifting. All depends on the men and women of the land, whether American greatness shall be a blessing to the world or a curse. It will be a blessing. This is our faith. The millions in our public schools, the hundreds of thousands in our colleges and universities, the fourteen million in the Sunday schools taught by a million and a half of devoted teachers, the thirty

million members of churches with probably as many more affiliated with them; most of all, the twenty million American homes are the sure guarantee that the streams of power and of knowledge that go forth from America and penetrate into every nook and corner of the globe will be streams of righteousness and beneficence. This however will not come of itself. God has made man to be a factor in his own evolution. In this respect man rises above the brutes of the field. He can choose his goal and work towards it. He can choose God's goal as his goal, and become a co-worker together with God. The cause of freedom and self-government is on the advance among the nations. That advance wherever it spreads needs an educated people,—educated not only in head but also in heart; it needs a free church in a free state to make natural freedom genuine and enduring. As we look out on the world, clouds and darkness do indeed disturb us; but when we look upward and outward and inward to where God is, when we look into the faces of youth bright with hope and courage, our doubts are dispelled, the clouds vanish, and all becomes radiant with the eternal dawn. We have truly received a Commonwealth that cannot be shaken.

JUNE 2, 1918

THE PERSISTENCE OF GOOD

"Like the terebinth and the oak, of which a sprout remains after felling; the sprout thereof is the holy seed."—ISAIAH 6:13.

THOUGH the tree be cut down, the root remains, and that is a sufficient guarantee of a renewed life. In this way the prophet illustrates the persistence of the indestructible Jew. Carry the Jews off into Babylon, with its streams and fertile fields and tempting climate, yet a remnant will return and come again to Zion with songs and everlasting joy. Let the king and court lead to apostasy, so that to the despondent Elijah it seems that he alone is left, yet are there seven thousand who have not bowed the knee to Baal nor kissed his image. Behind this persistence of the Jewish people was a purpose. From them the Desire of all Nations was to be born. In this sense they were a chosen race, chosen to carry out a certain purpose, and when that purpose was accomplished they take their place with other people in the plan and purpose of God.

With nations, as with individuals God is no respecter of persons, but every individual and every nation that works righteousness is accepted of Him. So not merely the Jews but all peoples are endowed with a certain indestructibility of life. In the case of the individual, each one derives his descent from the first pair, whether for six thousand years or six hundred thousand, in an unbroken line, severed or interrupted at no point from the first. If that child who became the ancestor of any one of us, at any point however remote or near, had died in infancy, that one of us would not be here today. This is true of everyone of the thousand millions now living upon the earth; each one has an unbroken line of descent from the beginning of the species. In each one lives the line of ancestry from the first. In the tones of Ruth, the Moabitess, is heard the cadence of the twenty-third Psalm. When Ruth said to Naomi, in words unmatched for beauty, "Entreat me not to leave thee, nor to cease from following after thee; thy people shall be my people and thy God my

God," she was unconsciously chanting the overture to the song of the angels at Bethlehem. Many lines of descent were broken off and brought to an end, yet this one from Adam, through Abraham, and Boaz and David, was continued to Christ, fulfilling the purpose of God. God's purposes are fulfilled not through biological descent, but *in* biological descent.

We find the same persistence in national life. Though many lines were broken off, yet Israel as a totality was saved. The root survived and the tree was renewed. The Hebrew people remain to this day. They are probably more numerous now than at any time in their history, and more influential. Their characteristic features, such as are carved on the pyramids and on the Arch of Titus, are seen in the streets of Constantinople, of Berlin, of London and of New York. The Jews were dispersed but not destroyed.

We are wont to speak of the fall of nations. Empires indeed fall; forms of government are replaced by others; but the nation continues; the people do not die. The Roman Empire as a government disappeared. It was outgrown and ceased to be. But the Roman people continue to this day. Even when, as in the case of the Celts, the language is displaced, the blood and racial character continue. Northern Italy, France, Spain, Wales, Ireland, Spanish America are Celtic in Psychology today, as in the time of Cæsar. Also the Celts were never more numerous or more potent than now.

Even those peoples who seem to have vanished, survive in the character of the nations into which they have been absorbed. As physical force is indestructible, and goes on forever, so biological energy continues though under changed form. Where are the ten tribes of Israel? Where the multitudes who chose to remain in Babylon, when the forty thousand returned? No doubt they intermarried with the other people inhabiting the great plain and were absorbed in these peoples. But though they lost their national identity, they have not for that reason failed of a part in the drama of history; they still continue, and are still potent. In Europe there still reappear in individual cases, certain features traceable to the peoples who dwelt there before the Celtic migration. Also the vast number of Teutons who have from time immemorial filtered down through Italy, France and Spain, as well as those who migrated in masses, have been absorbed

in the southern race, and have materially modified the character,—racial and moral,—of the people into whom their blood has been transfused.

So notwithstanding the great migrations that have swept over Europe, East to West and West to East and from North to South, the races continue distinct, though with great intermingling of blood and characteristics. So when the present conflict is ended, the Celt will still be Celtic, the Slav will be Slavonic, the Italian, the German, the Swede, the Belgian, will be the same, and will occupy substantially the same territory as now. Like the indestructible Jew, the indestructible Slavs, now numbering over one hundred and forty millions, will continue to multiply, will replenish their lands, and subdue them, will build up their civilization and create their own literature and song.

The persistence of the mental achievement of man from generation to generation is even more striking than the persistence of races and nations. Thoughts are transmitted by means of language, as physical traits are transmitted through blood. Words express man's way of understanding the world about him and the world within him. Each nation has its own way of looking at things and events, and so has its own language or dialect. Each nation accordingly has its peculiar contribution to make, and can enrich the spiritual heritage of the race. Once a language is formed and has attained some wealth of thought, it resists with great energy any effort to replace it. The Hapsburgs have tried by fire and sword for three hundred years to replace the Bohemian language with German; yet the Bohemian language has not only held place, but in recent years has been displacing the German. We can go back far beyond where written records carry us and find contributions to our mental wealth handed down to us through innumerable generations. There have come to us words that were framed by our ancestors before they separated in the great migrations that carried them southeast to Hindustan, westward between the Mediterranean and the Alps, north of the Alps to the Arctic seas, westward, through the British Isles and the mythical Islands of the Blest, to the great continents washed by the Atlantic and the Pacific. They had words for father and mother, for brother, for the sun and the moon, for the numerals one, two and three, which

all their descendants still use. When once men had realized enough to name the sacred relation of parenthood; when they had made their own by repeated observations the rising of the sun in the east and his majestic procession to his western seat, or of the moon with its milder beams and changing aspects,—the measurer of time,—they would never lose the words that express those ideas, however widely they might wander, however fearful the experiences they might have.

The same indestructible life is shown by truth. Whatever is true will in the end be accepted; whatever is false will perish. Constantine may be banished from Carthage, because of the jealousy of rival physicians, but he will go to Salerno and found there the first medical school of Europe, from which, like a banyan tree, medical schools will grow throughout Europe and America, and Asia and Africa. I have taken some pains to be able to stand on the spot where Paul stood when he told the Athenians that God had made of one blood all men to dwell on all the face of the earth, and that in this One God we live and move and have our being, that we indeed are his offspring,—truths as sublime as any that ever fell from human lips; to stand in Rome where Giordano Bruno was burned to death and where he is now commemorated in imperishable bronze; to attend service in the church in which John Huss preached and from which Jan Ziska marched forth to his invincible battles; to see the jail wherein Bunyan wrote his immortal visions and set them forth to circle the earth; to stand where Riley and Latimer lighted a candle in England that has never been put out; to stand in such places and realize how powerless against the truth is the sword of the warrior, or the decree of councils or popes, of kings or parliaments. Truths are passed from man to man. They are tested by experience. They are confirmed by their results. Prejudices, especially if they are violent, soon exhaust themselves. There come the seasons of calm reflection. Opposition like that to the preaching of Paul at Ephesus, dies away, as the profits from the sale of silver shrines cease. Thus truth, whether of science or morals, will continue and be more widely accepted as ages pass.

Especially is this the case when truths have been wrought into the character and have been made vital in the language, the litera-

ture, the laws and customs of a great people. The question is sometimes asked, "Are the Americans English?" Like the English in the Island or the French in Europe, the Americans are of many races; but in language, in literature, in law, in institutions, the Americans are indestructibly English. To us without question belong the Magna Charta, the Bill of Rights, the Commentaries of Blackstone and the decisions of Mansfield. Ours are the oratory of Chatham and Burke, of Gladstone and Lloyd George. Ours the drama of Shakespeare, the epic of Milton, the dream of Bunyan, and above all the English Bible. It is because of these, constituting the very mental and moral air which we breathe, that the foreigners landing on our shores, the Pole and Hungarian, the Italian and the Swede, are transformed into Americans. They use the American language; they are therefore compelled irresistibly to look at everything in the American way. It is for this reason that we must have in America one language only, and that one the English. Fortunate is it for us that English is the language of freedom. Of old it was said that no slave could live in England. Whenever his feet touched English soil, whenever he breathed the English air, his chains fell from him. The same is true of the American language. It is the language of free thinking, of free action, of free worship; and in that atmosphere, the chains fall from the spirit of man and he emerges into the light of liberty.

The power of language, or rather of the spirit embodied in it, becomes the greater in proportion to the number of those who participate in it, and make it the vehicle of their thought and the expression of their energy. In this, the English language is fortunate in being the medium through which the people of the North American continent will forever express their spirit. We cannot dwell too often upon the fact that within a half century there will dwell in the continental United States two hundred millions of freemen, using in oral and written and printed speech the language of the English Bible, of Webster and Lincoln; a people trained in our great public schools which will then have more than forty millions of pupils; educated to freedom and initiative and self-control by participation in politics and business; cultivated in morals and religion by free self-governing churches in a free state. What currents of moral and political power, what sanctifying influences of religion may not flow forth from

such a fountain, East and West, North and South, for the healing of the nations?

European statesmen regard as the most momentous event of the century the fact that a hundred million citizens of America are sending their millions of soldiers across the ocean to fight in the old world the battle for the life of nations and peoples, for the right of self-government and of free development. Momentous undoubtedly it is, and to tell mightily on the life of the race for a thousand years to come. But more momentous and mightier will be the political, moral, and industrial influence of these hundred millions, soon to be two hundred millions, through intercourse of merchants, and travelers, of teachers and missionaries, and through the printed page,—an influence all-persuasive, acting day and night, year in, year out, through all the decades and centuries. We reflect upon this future of our nation, so inconceivably vast and so near,—its dawn already on the horizon,—not to stimulate national vanity, but to impress upon us a sense of the responsibility which so great opportunity imposes upon us,—a great and solemn duty to make the streams of power that are sure to go forth, to be streams of healing and blessing to the world. Our nation needs wise and faithful laborers, to make of this our nation a chosen people, chosen for service, for helpfulness, for uplifting, to make this a people that shall know the Lord, a nation of prophets, of sages, of heroes. Ours must not be a will to power, a will to rule or to crush,—a doctrine which has already wrecked a great empire morally, and which if it is not changed will wreck it politically. Ours must be a will to beneficence, to justice and truth.

It may at times be the duty of that greater nation to draw the sword in defense of the weak and to enforce justice by arms; yet our chief work is the work of establishing justice at home and abroad. Just and fair dealing is the great bond that keeps nations in peace. For a hundred years we have had no war with our neighbors to the north, though our boundaries are continuous for three thousand miles, with only a conventional line separating one from the other. Just and fair dealing should keep us at peace with one another through all the ages to come. There will be a free interchange of ideas through the same language; and free interchange of

population, thousands from the Dominion coming into the Union, and thousands from our northwest going into the unfilled territories of Canada. When the southern half of the Dominion is as thickly settled as the United States now is, there will be a population of fifty millions of people, similar in language, literature and laws to ourselves, virtually allies of ours, whether politically so or not.

Nor should we forget the great continent under the Southern Cross, a land equal in extent to the United States. The Australians are now in numbers where we were a hundred years ago; they will be in a century where we are now. Soon it will be a federated Republic with a population of a hundred millions, speaking the English language, a nation embodying the political principles of Milton and Locke. They will have the dominant influence in the southern seas and in southern Asia. Not Japan, but Australia is the coming power of the East. One fact only need be considered; Japan has an area of one hundred and seventy-three thousand square miles, Australia, three million sixty-three thousand. Australia, then, and New Zealand, with its area of one hundred thousand square miles of territory and at present with an English-speaking population of a million, will be the dominant power in the eastern seas, contributing mightily to the regeneration of southern Asia.

As to Southern Africa, we cannot speak with confidence for two reasons. The first is that there is a large aboriginal population, negro in race and civilization; the second, the existence of both Dutch and English, with diverse language and laws. But the long-time struggle between the old-time Dutch and the new-comers, who while of mixed nationality are mostly English, Scotch, Australian, Canadian and American, has been settled by the Imperial Government's requirement that the political and legal rights of the new-comer be equal with those of the old settlers of Dutch origin, who before held exclusively the franchise. The civil war begun by the Dutch old-timers to maintain their claim to exclusive political control has happily not left behind it the residuum of hate which the enemies of the Union of English speaking peoples hoped and which the friends of the Union feared. We may feel reasonably assured that through the English and Dutch-speaking peoples of the Union of South Africa, constitutional government will prevail in that con-

continent, though not with the native races until the distant future.

As we find in the German Empire at the present time the greatest example in history of the effectiveness of force, drill and fear; so in England we find the power of justice and faithfulness as a bond of unity and effectiveness in the great commonwealth of English-speaking nations. The great wonder is not that the British flag is accepted as sovereign over more than one-fourth of the earth's area and nearly one-fourth of the world's population, with that area nearly equally divided between the northern and the southern hemispheres; but the marvel is that these lands so scattered and peoples so diverse should, under the stress of war and every device of hostile diplomacy, maintain their unity; and that regiments from all lands should stand together, rivals only in heroism and fidelity upon the fields of France. What was regarded by the Prussians as a house of cards has proved to be a building of adamant; what was regarded as ropes of sand has proved to be stronger than cables of steel. The secret of its unity and of its strength is justice and faithfulness. The unity of the English speaking commonwealths would have been impossible upon the principles of the German-English Kings and the landed aristocracy, the junkers of those days, that the rights of Englishmen were territorial and ceased at the water's edge. It was possible only upon the principles of Chatham and Burke, of Washington and Adams, that the rights of Englishmen were personal, and went with the Englishman as his inalienable possession wherever he settled under the British flag. So they are now and will remain forever one in spirit, whatever may be the issues. For all time North America, for all time Australia and New Zealand, and probably for all time, Africa, south of the Desert, will be English in institutions and laws, in language and literature. Whether or not that power will be for good, will depend upon whether or not these peoples shall maintain justice, love and mercy and walk humbly with God.

Has God so formed man that morality and religion will persist indestructibly as long as man continues to exist? May not morality perish in some great civil convulsion like the present? It is true, we suppose, that the later and more complex developments are less stable than the earlier. But the basal forms of morality are essential.

to human society. Even the gang of criminals cannot cohere except through loyalty to their leader and to each other, and fairness in dividing their spoil. The family as an institution is an embodiment of justice and goodwill, and could not exist at all upon a basis of wrong and hate. In more extended organizations, the bond of unity is morality. The Roman Empire was not founded on force but on the sanctity of contract. Weaker peoples and discordant societies sought shelter under the Roman faith and Roman law. When Roman faith ceased, the groups of Empire fell asunder into smaller groups of population. Nevertheless the Roman civil law and Roman language and thought continued undestroyed in the smaller groups and reunited in larger societies. Italy, France, Spain, Portugal and Southern America continue to the present day. So it has been with the Slavs, especially with Russia. This broader morality, since the time when Ivan the Terrible broke the Tartar power at Kazan and Peter introduced western civilization, had not had time to saturate and mould the Russian character into unity. The fall of the Romanoffs deprived them of their only bond; and they have broken up into smaller units. But the local assemblies still continue,—local self-governing bodies that have survived all changes, as their language and character have, for thousands of years.

As for the higher morality, the morality inspired by the Spirit and therefore preeminently religious, the morality which preaches the glad tidings to the poor, which heals the broken-hearted, which proclaims deliverance to the captives, the recovery of sight to the blind, which sets at liberty them that are bruised,—this morality because of its later development and greater complexity, will be less able to withstand the shock of civil convulsions. Nevertheless this morality has survived through ages of darkness, and never was more widely diffused or more potent than today. Witness the activities of the Red Cross and the Christian Associations. So we need not fear that when this storm which now darkens the heavens has passed the world will be a worse world than it was before. Losses there have been and will be, losses irreparable. Many a silver cord of biological heredity will be broken, and the loss therefrom will be eternal. But most will survive and continue on forever. The basal morality will be unchanged. Men will still be gathered in

monogamous families; the love of parents for their children will be as great and self-sacrificing as ever; and the great world of labor and traffic will go forward. The higher morality also will continue and be advanced. It is no small thing that four-fifths of the human race are ranged in alliance against a nation concerning whose leaders we will have to say that in science and art they are highly civilized, in morality they are pagan, in practice, they are savage. There is now fulfilled in them what their own poet (Goethe) said, "The Prussians are by nature cruel; civilization will make them ferocious." Some of their leaders have said that this war is a contest between Charlottenburg and Christ, and that they will stake their money on Charlottenburg. The time will come, and may not be far distant, when they will cry out with Julian, the Apostate, and in like anguish of spirit, "O Galilean, Thou hast conquered." When that days comes, "we will pay the tribute of old days to her dead fame, nor load with deeper shame her dim, dishonored brow."

Where is God in all this? God is in all this. We are too much influenced by the Greek conception of God, as a being too pure to be concerned with material things or ordinary affairs. It is the same idea which they had, and most moderns have, of a gentleman, as one who will not do any manual labor or engage in sordid trade. A truer conception of God is that of Him who while he said, "Our Father who art in heaven," failed not to add, "Give us this day our daily bread." The same who, though He came forth from God, nevertheless washed His disciples' feet. God then is in all and through all and over all. His will and purposes are known by the constitution of the world, as well as by His Spirit and Word. When we conform to His law we receive His favor and reap the just recompense of our doing. If we find out what is God's will as expressed in the nature of the potato, and conform to it, we will have a good crop of potatoes. God is not above caring for the potatoes. So in the continuance of families and nations by heredity, God is in it all. Our frame was not hidden from Him. His eyes saw our unformed substance and in His purpose all were written, while there was yet none of them. So in the development and migration of the races of men, God has fixed their appointed periods and the bounds of their habitation.

So God was in the development of the Greek language, to which were to be committed, after the prophets had delivered their messages and the course of history had taught its lessons, the deeds and thoughts of the Incarnate Word, and preserved as a possession forever. Every language of every people is a God-given language to preserve and hand down from age to age the achievements and thoughts of men. Consequently God and religion will continue as long as man does, because religion is natural to man. The higher forms are reached by graduations. Christ came in the flesh in the fullness of the times, after the temple and the synagogue had done their work. These higher, more complex, and later forms may suffer reverses. But the sprout, the holy seed, continues and will spring up again. The best illustration of this is found in the history of Christianity. The Founder stood nineteen hundred years ago on Olivet with His eleven immediate disciples, and bade them go forth into all the world and disciple all the nations, establishing a spiritual commonwealth with broader base than any dreamed of, more beneficent than any prophet had conceived. He authorized them to teach all to observe the things He commanded, and today His commands are accepted as authoritative by a population of five hundred and seventy millions who are called by His name. His commandments are read with respect in more than five hundred languages and dialects of the world. He is now "the mightiest among the holy, the holiest among the mighty, who with His pierced hands has lifted empires off their hinges, turned the streams of the centuries out of their channels and still governs the ages." Race has formed no barrier to the progress of His spiritual commonwealth; difference of language, of customs, of social conditions have been only temporary hindrances to His sway. Greek and barbarian, learned and unlearned, emperor and slave, male and female, the man of years and the little child, men of every century and of every color have owned His spiritual power and become the citizens of His Commonwealth.

Standing today in the early years of the twentieth century after the Great Commission was given, what is the outlook for the reign of righteousness and good will on the earth? In the first place, we note that an old system is passing. Just as in this country the system in which the capitalist owned the laborer as a personal

chattel and controlled the government in all its branches could not maintain itself against the advance of intelligence and the moral and economic forces of the world; so in Europe the system in which the Kaiser is the divinely constituted ruler, governing by Divine right, will likewise perish. With the Prussian autocracy will perish the system. Again we note that the inner consequence of sin is the blinding of the sinner. The man who tells lies loses the power of discerning truth. So we see no uncertain evidence that judicial blindness has fallen upon the Prussian military oligarchy. Else how explain the colossal folly of the Zimmerman note, the sinking of the Lusitania, and the renewal of unrestricted submarine warfare on the first of February, over a year ago? Not only does judicial blindness fall upon the transgressors, but the moral indignation of mankind is swiftly visited upon them if they flagrantly violate the primary rights of mankind. So the Prussian oligarchy stands today with its deluded followers, withered by the indignation and contempt of the world. Nor should we pass over the fact that of the millions whom they have hurled upon France and Belgium, more than four millions, according to their own estimates, are dead, disabled or captive. Of the millions who rushed forward to the assault of Belgium and France, and entered into their diaries or wrote in their letters such gleeful accounts of slaughter, rape and robbery, only a small remnant remains, and they no longer keep their gleeful diaries nor have published in their local home papers accounts of their deeds. The way of the transgressor is hard, and the way is a long one. More than fourteen centuries have passed since Attila and his Huns desolated those same regions, and no one save William the Second has held them up as subjects for admonition and imitation.

It is a matter for great encouragement to believers in the ultimate triumph and rule of Christian morality, that over four-fifths of the civilized world are united in execration of the crimes committed by a powerful, well-armed, thoroughly organized Power upon the peaceful and unoffending peoples of small countries, upon the Belgians, the Servians, the Poles and the Armenians. The time is not far away when any nation that precipitates war upon another nation will bear forever the brand of Cain.

The positive aspect of the case is even more encouraging. The moral judgment of the world takes the form of action. Greater love hath no man than this, that he lay down his life for his friend. The great hosts of young men along the lines from the Atlantic to the Adriatic know why they are there. Long before the prime ministers and presidents knew, the heart of the people had discerned the issue. It is not hate of the Kaiser and his hordes that nerves the heart of the French and Belgian youth, but love for their wives and children, their homes and their native land. A popular lecturer recently said: "We are giving millions to save men, billions to kill." No one subscribed to the Liberty Loan for the sake of killing. It was for defending the lives and liberties of the Americans, the English, the French, the Belgians and our other allies. No one has pleasure in the death of the Germans, but that they should turn from their evil ways and live. Even in their case, their leaders have to assure them by solemn oath and repeated assertion, in order to enable them to endure sacrifices and death, that the war has been forced upon them by jealous and vengeful nations which are aiming at their destruction. Their motive also is love for the fatherland. We need not fear that Christian morality nor its root, the Christian religion, will perish in this terrible convulsion that is making the earth reel and tremble. As our day so shall our strength be. He that is for us is more than all they that are against us. All adverse powers, however, old, however vast, however deeply rooted, however well organized, however wisely directed after this world's wisdom, shall be disintegrated, shall be overborne by the steady and all powerful currents of economic and social, of mental and moral powers, which fight against all evil and obsolete institutions and ideas.

You, the men and women of the class of 1918, are to be congratulated that you and we are living in such a time. Half of your number are absent today, in various kinds of war work. Many more will no doubt engage in it. All will enter some kind of work for the Great Cause, a cause as great and noble as ever was plead by mortal or angelic tongue. As in the old days the challenge went forth, Whom shall we send? Who will go? And the answer came, Here am I, O Lord, send me. So in our day the same challenge

has gone forth and the hearts of millions of youth have answered, Here are we, send us. The clock that strikes but once in a thousand years has tolled the hour, and the men are not lacking. The men and the hour have met. And the best of all is, God is with us. The triumph of right is as sure as the action of gravitation, for God is in both of them. Let us be sure that we are on the side of God and then we need not fear the outcome. The just cause shall go forth clear as the sun, fair as the moon, and terrible as an army with banners.

JUNE 23, 1919

PRESSING FORWARD

"Forgetting the things which are behind, I press forward."—
PHIL. 3:13.

WHILE like Paul we should forget the things which are behind, we should learn wisdom from the successes and failures of the past. He is the wise man who does not make the same mistake twice. But we must not live in the past, either regretting its failures or even rejoicing over its successes and gains. The future alone is ours. The present is the step we are taking into the future. No generation has had a greater future into which to advance than the classes which are graduating today. Never were there greater demands, never greater opportunities for well-prepared men and women than now.

You who graduate today and live to the average age of college graduates will, in 1960, be citizens of a nation of over two hundred millions, twice its present population. When I first learned the population of the United States in Peter Parley's Geography, it was twenty-three millions. Sixty years later by the census of 1910, it was ninety-three millions—an increase of fourfold. The increase is slower now, but by 1960 the population will be over two hundred millions. Everything must be doubled in that time, and the process of doubling is on us now.

There will be need of twice as many houses for homes for the people as now. The housing problem is vital to morality. The family cannot exist as a moral institution when the whole family lives in a single room. In Berlin, according to German figures, forty-six per cent of the families live each in a single room which may account in a large part for the low morality in that city and the slight regard paid to womanhood. America is the land of homes. It is a greater distinction than to be the land of great cathedrals and stately castles. In these days, and still more in the days to come, we want homes in which human beings, American

citizens, may fitly live; houses which may be real homes, in which the mother may gather about her knees her children, the noblest work of woman; to which the father may return after his day's work to find welcome and comfort and love. The man who founds such a home is a great public benefactor, a servant therein of his God and of his country. On the other hand, he who provides not for his household, has denied the faith and is worse than an unbeliever. Even those who fell at Gettysburg or died on the fields of France have rendered no more sacred service than you may render who marry and found a real Christian home. They died that you might in safety and freedom build homes, develop civilization, art, morality, religion.

In Bucknell we give women equal chance with men. When the question of national education came up in France, Napoleon decreed that women should have equal education with men because, said he, "France needs Mothers". It is the mothers who have always led in the onward march of the race. It was the mothers who forced men to cease wandering and enter upon settled life; it was the mothers who taught men to rely not wholly on the chase or even on the herd for food, but to plant seeds and cultivate the soil; it was the mothers who led men to depend not wholly upon the skins of wild animals for clothing, but to spin and weave the wool of the sheep and the vegetable fiber into cloth for themselves and their children. From the beginning, the wife has been the weaver and the daughter has gone forth at dawn, the milking time. It is with a sure, though ignoble instinct, that the Bolsheviks strike at the family as well as at property. The mothers insist that the family shall have its home and its property. So the Bolsheviks nationalize women as well as property, and take the babe from its mother's breast to be brought up by the community in barracks. In vain, however, do the heathen rage, and it is a vain thing they imagine. When they beat against the instinct of motherhood and mother-love, they beat against a rock compared with which Gibraltar is shifting sand. While we are thankful that America is the land of homes, there is room for advance. We must press forward. Not only must we have more houses but we must have better ones. In Pennsylvania, there are many houses which are unfit for human

beings to live in. It is still worse in the rural regions of the south. This question of housing and the cognate problems of food and clothing must not be lightly regarded. The man with insufficient food cannot be regarded as an actively good man. As the engine fed barely enough coal to keep the water at the boiling point has no working power, so a man with barely enough food to keep him alive has no surplus of power for work. He is wholly a consumer, not a producer at all. He merely lives. The man must have his daily bread if he is to do the Will in earth as it is done in Heaven. Bury your heads in the clouds if you wish, but keep your feet on the ground.

You will hear much denunciation of the pursuit of wealth. Heed it not. If every one declined to transform the raw material which God has given to man, into the finished product,—iron ore, for instance, into the locomotive,—there could be no civilization, no developed morality. If every one spent all that he earned, no houses, no schools, no churches, no books, no machines, no roads, would be possible. Create all the wealth, for the advancement of human weal, you can, and you will be entitled to your part of it. But do not be its slave. Work is the great educator; the Savings Banks are among the greatest and best of our schools; property the great stabilizer of morals. The man who has deposits in bank, the man who owns his own house, humble though it may be, the man who has his wife and children about him can be depended upon as a good citizen. Let us not turn from these truths because they are commonplace. All fundamental truth is commonplace. One of the great errors among men, especially young men, is imagining that they must ascend into Heaven to bring Christ down, when in fact, the truth is in their own hearts and the hearts of their fellows.

The chief work of each generation is to prepare the next for taking its place. All human beings are born ignorant, though with capacities for knowledge which must be developed and satisfied. They must be inducted into the civilization of their race and age. Hence with the increase of knowledge and population the work becomes vastly greater and more complex. We are heirs of all the ages. In the one item of language, we are born into inheritance represented by five hundred thousand words. Through that language

we are connected intimately with a hundred and fifty millions of people. We feel the pulsations of their hearts, we sympathize with their aspirations. In that language are lisped the prayers at the mother's knee, in that language we express our matured thoughts and purposes, in that language are uttered the farewells of our dying. At all periods of our life, in every moment of it, we think and speak in the English tongue, the language of Shakespeare, of Milton, of Bunyan and the English Bible. Induction into such a civilization as the American-English cannot be accomplished in a day. It is a lifelong process. It is accomplished in the family, in the friendly circle, in the civic community, in the business market as well as in the schools.

We will, however, direct our attention more particularly to the schools. In our country at the present time there are more than twenty million pupils in the schools. This number will increase to over forty millions in this generation. Consequently every appliance must be more than doubled. Education grows faster than the population. The vast resources of the National government must be called upon to reinforce the efforts of the States, and of private benevolence. Taxes paid for education are a productive investment, bringing as increment an hundred fold. Nearly all other taxes are loss. The problem of the day is not one of pupils for the schools, but of schools for pupils. It is not a question of students for the colleges, but of colleges for the students. Our Freshman class in 1915 was nearly four times the average attendance of the whole college for many years. This growth did not come; it had to be fetched. It was the result of incessant effort, in all seasons, in vacation as in term time, the work of many men and honorable women not a few, to whom, if I could, I would send my voice today in words of thanks. But of them, the living are scattered literally over the world, and many are they who have passed beyond the reach of human voice. If the same rate of increase is maintained for the next thirty years, there will be an attendance of seven thousand. This is not impossible. There is no reason why there should not be as many thousands in Lewisburg thirty years hence as in Ithaca today. It is evident that had we the Girard estate in Lewisburg, we would have the Girard College here.

Such growth implies money. When the Baptist denomination starts the campaign for a hundred million, Bucknell must share to the amount of a million and a half. The Secretary of the Rockefeller Foundation told me when he visited us a few years ago that they would aid to the amount of a quarter of a million if we would raise the other three-fourths. I have no doubt that such a gift may now be expected if we can meet the conditions. I did not feel young enough to start on a five or ten year campaign, though my eye is not dim nor my mental strength abated, and so I turn over the leadership to other hands. I do this without regret. When I came here thirty years ago, I was told by Mr. Bucknell that I would teach as much or as little as I thought best. I told him that I wanted to teach. Teaching is my recreation and delight. I expect to spend three or five years in that pleasing occupation.

While I expect to render to my successor a strong moral support, the duty of administration is his. He is entitled to the cordial support of the Faculty, the Students, the Trustees, the Alumni in his enviable task. The fundamental, intellectual and moral need of every College is a good Faculty. But a good supply of good teachers implies endowment. The fundamental financial need of every institution is endowment, more endowment, and always more endowment. Buildings are necessary, but only necessary buildings are needed. Every building added is a drain on the resources and the vitality of the institution. Our oldest university wisely refuses to permit the erection of a building unless endowment is at the same time provided for its upkeep. That rule should be adopted at Bucknell. So we say we need at Bucknell one million for general endowment, and two hundred and fifty thousand for buildings, and two hundred and fifty thousand for their upkeep. These funds can be obtained if the institution is rightly managed. With graduating classes of one hundred and fifty a year,—the standard we had reached when "our friend," the Kaiser, broke in upon us—our Alumni body will reach six thousand. In that day instead of one "David Porter Leas" with a gift of \$16,000 towards \$160,000, we will have fifteen such gifts, or \$240,000 towards two and a half millions. Instead of one "Dr. Weaver" with his recent unsolicited gift of ten thousand, we will have fifteen with gifts of one hundred and fifty

thousand. If the next generation in the thirty coming years does as well as the one now passing has done in the thirty preceding years, they will gather nine million dollars. That is the outlook for Bucknell in the near future, if the leaders have the faith and courage of Caleb and Joshua to go up and possess the land.

But we must speak to the children of Israel that "they" go forward. For it is not the faculty alone that can do this; nor the Trustees; nor the Alumni, nor the President, however able and consecrated. All must work together. Not all have money to give, but all can speak the word in season and do the good deed. The weakest may do much, perhaps the most. The captive maid directed the captain of the King's host to the prophet for healing from the plague. A maiden on her deathbed faintly whispered to her relative, "Uncle, I wish you would do something for the education of women," and from that deathbed whisper came Vassar College. A dying son's request gave birth to Leland Stanford University. So no one can tell whether shall prosper most this or that. In the day of final reckoning the little deed may prove to be the great one, the last may be first.

The purpose of the general endowment is to give more adequate salaries and better facilities to the professors. For while our own professors could not be more faithful or more loyal, they might with larger salaries and better facilities work with less of burden and care. The character of a college depends upon the character of the Faculty and of the students who attend. The spirit is more than the letter. There are in education constants and variables. Great changes have taken place in education, greater will take place. But the demand in all ages and in all lands is for character. Interrogate the philosophers of all times; question the business men of today, and the answer from all is the same, "We want most of all men of character, men who can be relied on." This is the goal also set by the ethical religions, most of all by Christianity. This fundamental goal of education is a corollary of the incarnation. The Word became flesh. That stamps man of infinite worth. He may be in ruins, but he is a palace in ruins. He is a man, and therefore may be regenerated, educated, and glorified. This is the resplendent goal of Buck-

nell, towards which we all are to work, manly men, womanly women, good citizens in a good state.

I will not say that the men of former times were more manly than the men of today. The men of '61 were men; they stood the test. No less the men and women of the fifty years between. As peace has her victories no less renowned than those of war, so peace has her men and women of heroism no less heroic than those of war. Nor less the men of 1917. Bucknell has stood the test. Of her number—when the call came, "Whom shall we send?" hundreds answered, "Here are we, send us." Of this class of 1919 some seventy are absent who should be here today. Some will never return; though called they cannot answer. I speak no words in praise of them,

"What's words to them whose faith and truth
On war's red touchstone rang true metal?
Who ventured life and love and youth
For the great prize of death in battle?
To him who, deadly hurt, again
Flashed on before the charge's thunder,
Tipping with fire the bolt of men
Who rived the hostile line asunder?"

To such as Captain O'Brien, of the class of 1909, to name one among many, who, severely wounded, called to his company in those tones so often heard on the football field, "Come on, come on, boys, we will go through." They went through, but he and many more stopped and were still forever. In the words of O'Brien, the old spirit of Bucknell spoke in tones that will echo through her halls forever: "Come on, come on, we will go through." They are an echo of the words of Paul, I press forward.

In pressing forward we find we are moving with the great gulf stream of history. The world is a progress, a movement forward and upward. The world is good, but good only as raw material. The iron ore is good as ore, but not as a locomotive. Man also receives himself as raw material to be transformed into manly character. The helpless child on its mother's breast, not able to count its fingers, is developed into Isaac Newton weighing the earth in his

scales and the stars in his balance. Nature and Nature's laws lay hid in night. God said, "Let Newton be," and all was light.

So human society, made up of individuals, has been transformed from the innocuous primitive tribe in tropical lands into the highly-organized, complex, modern state. The world is advancing.

But progress is not a moving equilibrium. There takes place a movement of a part, and so a temporary dislocation of the social structure. The invention of the reaper threw many harvesters out of employment. If a man with a machine can do the work previously done by fifty men, forty-nine men will be deprived of their daily work and so of their daily bread. The younger men will adjust themselves to the changed conditions. They will enter other vocations. They and all others will be benefited by fewer hours and cheaper products. Some too old to make the change will be broken and we will always have the poor with us. Progress itself is one of the causes of poverty. These disturbances of equilibrium are taking place in every department of human activity, necessitating constant readjustment and rebuilding.

Not all suffering however results from progress. The catalogue of causes is too long to be specified. We face suffering, deficiency, delinquency on every hand. Now sensitiveness to the sufferings of men, whether resulting from great dislocations in nature like the San Francisco earthquake; or from micro-organisms generating disease like the Spanish Influenza; or from the carelessness of men, causing for instance great conflagrations; or from the breaking up of families by death or crime; or from the waste of war;—sensitiveness to all these forms of evil and suffering may be called a *negative* social conscience. This negative social conscience takes the form of pity and of charity. It establishes doles for the poor; it builds homes for incurables, hospitals for the sick, and the hundred institutions in which this really admirable feeling may find expression. You go forward into a world in which there is much misery, the burden of which you may greatly lighten by sympathy and help.

We may and should imitate Him who was sent to heal the broken-hearted, to proclaim deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised. Excellent is the way of pity and helpfulness to the smitten and the bruised.

Tender should we be to them, as was He who broke not the bruised reed, nor quenched the smoking flax; and this is true especially in the case of the young who are so apt to be discouraged. Yet there is a more excellent way which should run parallel with this, the way of love, of positive beneficence guided by intelligence. This is especially the way of the world into which you are advancing; it is the *positive* social conscience. One of the greatest and wisest philanthropists of all time lost a grandson through scarlet fever. Under the old way he would have built a memorial hospital for others thus afflicted, and in so doing he would have done well. But he gave a million dollars, since increased to millions, to investigate the cause, methods of prevention and cure for such diseases. This method of the positive social conscience has almost within a generation eliminated some of the deadliest scourges of the human race. But the work is only begun. To mention no other, what a colossal undertaking it is of the Rockefeller Foundation to eradicate that great scourge of the human race, the hookworm! Add to that the war against typhoid, yellow fever, cholera, tuberculosis, cancer, diphtheria, seeking the causes of these evils and purifying the streams at their source.

You have seen during your college course the passage of the 18th amendment. This will not banish all alcoholic poison from our land, but, it will in five years banish nine-tenths of it. The children now born will never see a bar room with its group of human derelicts, with bleared eyes, red faces, trembling limbs, circling around it like moths around a flame. Before half of your forty years have passed, you will witness the elimination of more than half the pauperism, more than half the crimes against persons, more than half the divorces. It will take three generations to get poison out of the blood of the nation but that also will come.

But what shall I more say; for time would fail me to speak of Louis Pasteur, and Florence Nightingale, of Frances Willard and John Howard, of Samuel Howe and Thomas Gallaudet, of William Wilberforce and Abraham Lincoln, who through faith healed manifold diseases, lessened the horrors of the battlefield, quenched the violence of the drink evil, opened the doors of the prisons, opened the eyes of the blind, unstopped the ears of the deaf, broke the shackles of the slaves, out of weakness were made strong, turned to flight whole

battalions of evil. Seeing we are compassed about by so great a cloud of witnesses let us lay aside the sins of doubt and discouragement and laziness which so easily beset us, and run with patience the race set before us. For the work is by no means done. It is a perpetual work, this work of human advancement, finished, yet renewed forever. There is demand upon the coming generations as imperative as upon any that have gone before. Issues as great as tongue ever pleaded or trumpet proclaimed await decision, and you, the young, who are strong in faith and hope, you are to make the decision to go forth to serve in this glorious but unfinished work.

For our work has become world-wide. We are citizens of the world. Nothing that concerns mankind is alien to us. In becoming world-wide in our sympathies we do not become less patriotic, but more so. It was an important and fruitful teaching of Hegel that each advance in moral evolution is also a return upon and enrichment of that which precedes. When a man becomes a husband and father, he does not love himself less than before, but loves himself more, and more wisely. His love of his children increases, enriches and purifies his self-love. So his love of his civic community has its root in his love of his family, and also deepens and enriches his family love. His patriotism enriches his love of his state, of his town, of his family, and of himself. So his universal love, his love of mankind, enriches and deepens his love of his own land. His love of God, the Father of all, vivifies, enlightens, purifies, and deepens his love of human kind, his love of his own land, his love of his own community, his love of his own family and kindred, his love of himself. We need not fear that our youth will be too intensely American. They cannot love mother-land too much. The more they are loyal and devoted to their native land, to its institutions and its laws, the more they comprehend their country in its relations to all other lands, the more fully they will realize the unity of all men.

But this unity of mankind which we seek to realize is a unity in diversity, a unity of freedom, a unity of life. Once it was believed as a prime article of politics that there must be in each state one religion and only one. This illusion has cost the world endless strife and numberless wars. Now this illusion has been given up. Let each man worship God according to the dictates of his own conscience. The

state concedes complete independence in matters of religion to every person. In this country, whatever may be the form of church government, the churches are essentially democratic since the people have control of the purse.

Once it was also held as self-evident, that there should be in a state only one language, and that all the people should be compelled to use that language and no other. The children of this world are often wiser than the children of light. When Napoleon was urged to force the Germans of Alsace to use French, he said, "Let those poor people have their language; they fight in French all right." In our own land we have manifold languages. In a mining town to the east of us, I am told by a dealer in groceries, twenty-seven languages are in use. Still we will say, "Let these poor people have their languages, provided that, when the country calls, they fight in American." Nevertheless in our public schools one language should be taught, and that our American English. In three generations the descendants of these foreign-born will all speak English and nothing else, unless we try to force them to give up their mother-tongue in their homes and churches. Then they will cling to their mother-tongue for generations. For purposes of business they will learn English as fast as they can without any legal compulsion.

We may be thankful that we can through our own language contribute to the unity of the world. We may expect that by 1950 more than three hundred millions of people, the most energetic and progressive on earth, strategically placed in both hemispheres, both north and south of the equator will use English as their mother-tongue, and English will be the usual means of exchanging thought throughout the world. Consequently peoples will understand each other better and causes of strife will be lessened; just as between Canada and the United States there has been no war for more than a century, though their boundary is an arbitrary one defined by no mountain or river. Peace is an outgrowth of understanding. Peace is a fruit, the product of mutual knowledge and just dealing and goodwill. Unless we have the root and stem and branches we cannot have the fruit. No oratory extolling the beauty of peace and the horror of war can produce peace. Only when men shall hearken to God's commandments shall

their peace be like a river because their righteousness shall be as the waves of the sea.

We need not be discouraged. More are they that are for us than all they that are against us. The very form and size of the earth on which we dwell; its oceans and seas and rivers connecting all lands and peoples; all inventions so rapidly distributed throughout the world; all railroads and steamship lines and air transportation; all means of transmitting knowledge by land and through the depths of oceans, and the unlimited fields of air; the interchange of commodities; the interdependence of all nations;—these are the solid foundations upon which the grand structure of justice and goodwill shall rest immovable through the ages. Let us not be discouraged, but press forward. The fiends of ancient wrong are going out; the twilight of the evil gods has come. They have toppled from their thrones; there are now none that can restore them; soon there will be none that would do so. The dreadful night when men's hearts failed them is going, and the dawn of God's day is on the horizon.

We are hopeful that in our day there will be rung out the thousand wars of old, that there will be rung in the thousand years of peace. Whether that will be so or not will depend under God upon the concordant action of the English speaking peoples. In his speech in New York city on the fifth of March, President Wilson said that if Germany had thought for one moment that England would enter the war in defence of Belgium and France, she would not have begun the war. We will not dispute the statement of our President. Very probably if Lloyd George had been Prime Minister of Britain, and if, being the man of action he was known to be, he had spoken as he spoke in the Moroccan crisis, the result would have been the same in 1914 as in 1915; the war would have been averted. But if, as our President says, the decisive word from England in 1914 would have certainly prevented war, how much more the united voice of England and America? The hope of the world for perpetual peace rests upon the concordance of America and the Commonwealth of English-speaking nations. Despots of all kinds, whether calling themselves autocrats, aristocrats or democrats, know this; and, much as they differ in other things, are united in the effort to promote discord and strife between the English-speaking peoples.

The English-speaking peoples are self-governing peoples, whether in America or Canada, in the British Isles or South Africa, in Australia or New Zealand, and self-governing people do not wage aggressive war. While a league of nations will have value as an arena for discussion and a focus of moral power, yet if the issue ever again arises, if we have a repetition of July, 1914, the word that will prevent war and compel settlement must come from England and America. If they fail to speak or speak in uncertain tones, we may fear another convulsion even more terrible in the days to come. Every patriot, every lover of his kind, every lover of peace will therefore use every endeavor to promote goodwill among the English-speaking nations; and as the despots of the old world have spent and are spending millions of dollars in fostering suspicion, hostility, ill-will on the part of the people of the United States against the British, so should we at all seasons foster goodwill and proper understanding among these kindred people who share in language, literature, institutions, and laws. Into this realm of international goodwill, let us press forward forgetting the strife and conflicts of earlier times in the light of a better day.

But where is God in all this? Where the church? God is in all of it. We must not draw a hard and fast line between the secular and the religious, thinking that God is in the one and not in the other. There are three divine institutions, the family, the State, and the Church. These are separable in our thought and in their function, but in reality they are one and God is in them all. Where two or three are gathered together in the Christ's name, there is the Christ in the midst of them, whether the two or three are in the home, or church, or workshop. The separation of the Church and State is a separation in function and organization, not a difference in purpose. Both have the same end in view, the unconditional good, the goodwill of Kant, the good citizen in the good state of Aristotle, the type of manhood shown in the Nazarene who went about doing good. The family is love, a synthesis of justice and goodwill; the State is organized justice and proceeds by compulsion; the Church is organized goodwill and proceeds by persuasion. All the life of business and industry is embodied in the State, but the Church enters into all of it, permeates and transfigures all of it. The Christian religion lifts

all work into the realm of freedom. It gives insight and meaning to the lowliest work by connecting it with the universal as part of God's purpose. All workers are or may be enrolled as friends of Christ, may be taken into partnership with God. The Christian religion embodied in the character of Christian men and women, and expressing itself through common action, through the face and the tones of the voice, can enter everywhere and everywhere be welcomed by all men of right spirit. When the Christian man enters the bank or the workshop or the school-room, Christianity enters with him, and that is the only way it can effectually enter. America is not a Christian nation, though there are many Christians who are citizens in America. America becomes Christian progressively by Christianizing the people as individuals. So the reign of Christ on earth will be brought to pass by the reign of Christ in individual lives. When every man in the world is as Christ-like as the best is now; when every home in the world is as Christian as the best we have now; then the great Spiritual Commonwealth of God will have come here and everywhere.

We believe that Christ has risen and will reign in the earth, for the same reason that Peter gave as evidence on the day of Pentecost, that is, the things which he saw and heard. I believe that Christ arose from the dead because He is very much alive today, never more alive or vital than He is today. Jesus is the supreme revelation of righteousness and truth. He is the way and the truth.

Christ is also power and His church is the great spiritual reservoir of power upon which all good causes draw. In these our days, these days of war, the vision of the prophet has been fulfilled before our eyes. The Christian Church has gone forth clear as the sun, fair as the moon and terrible as an army with banners. Who are these who are giving money by the hundred millions, and service by the tens of thousands? Their name and their symbol is the symbol of Christianity. It is the Red Cross Society. Who are these women in the towns and hamlets of our lands, these women numbering by tens of millions, providing hospital supplies? They are nearly all members of the churches and all moved by the Christian spirit. These Young Men's and Young Women's Christian Associations and this Salvation Army, their name tells who they are. Abraham

Lincoln said in the darkest days of the war for the Union. "The sheet anchor of the Republic holds to the churches of the loyal North." Where did the sheet anchor of the self-governing nations hold in the world war but to the Churches of Jesus Christ?

Not in cruelty, not in wrath, not with hymns of hate, but with love for home and motherland, with supreme faith in God, our boys "went over the top." When our troops marched through London, one with keener eyes than others said as he noted their firm-set lips, their eyes looking neither to the right nor the left, "Behold, Cromwell's Ironsides are again marching through London." Like Cromwell's Ironsides they knew the cause for which they went to war, knew their duty, saw the work given them to do, and how were they straitened until it was accomplished!

It will not be for any of us, we trust, to struggle in deadly conflict on the battle field; but none the less we can serve our generation by the will of God. If we are called to be engineers, to lay the bands of steel that hold nations together, let us regard ourselves as co-workers together with God. The Roman engineer as well as Paul was an evangel of Christ. Let us be consciously so, as was the Apostle. If we are called to be merchants and financiers to unite the ends of the earth in commerce, knowledge, civilization and in mutual trust and helpfulness, then let us carry Christianity into all our dealings at home and abroad and thus proclaim the Glad Tidings wherever our merchandise or bonds may go. If we are called to be jurists, holding forth justice as a shield of defence for the innocent, invoking the majesty of the law for the protection of the oppressed, therein are we indeed serving God whose throne is established upon justice and judgment, and before whose face go righteousness and truth. If our vocation is to be healers of men, to draw near to the God incarnate who healed the sick, cleansed the lepers, gave sight to the blind, then are we very directly bringing in the Commonwealth of God, which cannot come in fullness in a world of leprosy, typhus, tuberculosis, manifold diseases, any more than the highest religious character is possible in an ill-nourished body. In all vocations that concern the life and health of mankind, women will bear their part. Many are the women graduates of this institution who in every kind of activity, in every sphere of life, demonstrate their

worth in rounding out and beautifying the work of the world. Although women go forth and serve their generation according to God's will in every vocation side by side with men, men will return at eventide to the home, where woman will always be supreme and will find her highest calling and happiest vocation as wife and mother. Some men are anxiously seeking a substitute for the saloon; the substitute for the saloon is the Christian home.

But besides our usual vocation, digging of ditches or ruling kingdoms, there is for each of us a high calling, a calling of God in Christ Jesus, which it is our privilege and duty to heed and obey. There is a kingdom of righteousness which it is our first duty to seek. The most practical as well as the most important thing for man or woman in this world or in the world to come is his relation to God. Not less practical and momentous is the relation which we bear to God's plan and purpose. In that plan and purpose we must all bear a part, either as servants, or as friends and partners. We may prepare the way, as Cyrus prepared the way for Jehovah's purpose, though he knew it not. We may be conscious co-workers together with Him, called no longer servants, because the servant knows not what his lord does, but friends, because the totality of the plan in its source and progress and goal is made known to us; and so we shall be blest in the doing. We can scarcely say as was said of olden time, the workers are few; but it can be said as truly as ever, the harvest is great and the work is the most noble and inspiring on earth.

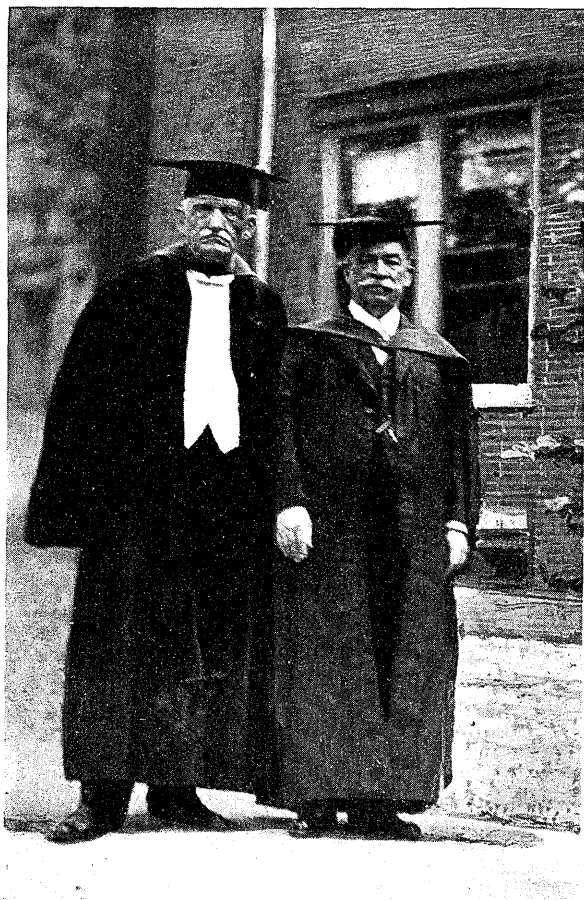
It remains true, however, and will remain true forever, that not by might of government and power of gold, but by the Spirit of God must the regeneration of the world take place. The best of all, as the dying Wesley said, is God with us. God is with us and will be with us until the consummation of the age. Organization is good; but organization without the Spirit is mechanical and lifeless. Gold is good, if blest by the Spirit. In the providence of God, the widow's mite may be mightier for good than the wealth of Croesus.

The essential need of the church is the human worker endued with the power of God, the Holy Spirit. What the Church needs is endowment with the sevenfold energies of the Holy Ghost. Then will the feeble be as David, and David as the angel of God. It was

my privilege a few years ago to attend services in York Minster and Lincoln and Westminster and St. Paul's. I must not be understood as saying anything in derogation of the spirituality of these services; no one could speak slightly of a sermon like that of Canon Liddon's. Yet in a Salvation Army Barracks in Belfast, I found more of the holy Shekinah, the cloud of blessing upon the mercy seat, than anywhere else. My heart said within me, "Surely God is in these people and the world does not know it." It needed to be revealed by fire, by the crash of musketry and the roar of artillery, the moans of the wounded and the groans of the dying, to show to the world what the Spirit of God can make of the bruised and despised of earth,—the neglected gathered in the Salvation Army.

In this highest of all callings we also may press forward. In it, all are priests, all are prophets, all evangelists. Wherever we may go, we may go as the early Christians went, everywhere preaching Jesus. In this work there can be no failure. Every right thought, every deed of love, is immortal. Science has accustomed us to the conception of the persistence of force, the conservation of energy. We need to accustom ourselves to the sublimer conception of the multiplication of spiritual energy. "Our echoes roll from soul to soul and grow forever and forever."

The communion of saints, how good it is. The community of love, of work, of destiny! Soon shall we be widely separated, yet still be together in the unity of service. In whatever civic community our lot is cast, there let us work in unison with the good and faithful to be found in every community. For if we serve not in our local community, how shall we serve the Universal Commonwealth; if we are faithless in the few things, how shall we become rulers over many things; if we do not make our home on earth heaven-like, how shall we be other than strangers in the heavenly home? But I am persuaded better things of you, and I thus speak to you, the young and strong, of the things that accompany salvation that the word may abide in you and that you, imitators of those who through faith and long-suffering inherited what was promised, may press forward, looking unto Jesus, the Author and Finisher of Faith, who for the joy that was set before Him endured the cross, despising the shame, and has taken His place at the right hand of God.



ALUMNI PRESIDENTS OF BUCKNELL

DR. HARRIS AND HIS PREDECESSOR, DR. DAVID JAYNE HILL. BOTH RECEIVED
THE DEGREE OF D.C.L. FROM THEIR ALMA MATER, JUNE, 1924

JUNE 17, 1924

THE GOLD OF THE RULE

MATT. 7:12

WE NEED FOR moral activity (1) Power, (2) Principle, (3) Wisdom.

POWER FOR MORAL ACTIVITY

I. According to the teaching of Jesus in giving the golden rule, we must look to religion for light and power to obey it. The gold of the Christian rule is in the connection: "Ask, and ye shall receive; seek and ye shall find, knock and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. Or what man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more will your Heavenly Father give good gifts to them that ask him?" Or as reported by Luke, "give the Holy Spirit to them that ask him." "Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them." Go forth in the strength of the Infinite to do the will, for this strength is yours for the asking; go forth in the principle of Ethical love, for God is love and He will go with you; go forth enlightened by the Holy Spirit, in the wisdom which is given liberally without upbraiding.

Plato and Confucius both point out the path along which we should go. Plato says, "Do to others what you, if of sound judgment, would want others to do to you." Confucius, when asked to sum up the moral law in one word, answered, "Reciprocity. Do not do to others what you would not want others to do to you." But neither Plato nor Confucius does more than point out the way. Neither promises strength to walk therein.

Any tourist agency will give you directions to reach San Francisco, but only your father gives you the means for making the journey.



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So with the rule of morality as given by Plato and as given by Jesus; Jesus points to the infinite treasury of Divine Grace whence power may be had by any one who sincerely asks. In fact, Christianity is a religion of power. Its ethics is based on religion. It is the Holy Spirit in us who is the spring of right doing. Morality is the working out among men what the Holy Spirit works in us both to will and to do, both to know and to love. The outward activity must have the inward spring, however, or it will be formality; the inward life must have the outward expression, or it will atrophy and die.

Christ, in His account of the Great Day of award, makes the decision both religious and moral. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Observe, it is not unto the least of these *your* brethren, which would be morality without a religious basis, but "unto one of the least of these *my* brethren." That lifts duty into the sphere of religion, clothes it with infinite sanction, and endues it with infinite power.

The distinctively Christian Commandment which differentiates Christianity from Judaism is, "Go ye and disciple all the nations." Christianity is distinctively missionary, apostolic. Now to conquer the world is not easy, as the Caesar learned in the Teutonic forest, as Napoleon learned at Moscow. To conquer the world is not easy; but to disciple, to transform the world in its inmost life, is impossible except by the power of God and in accordance with His commandment. So the great commission is prefaced by the statement, "All power is given me in heaven and in earth;" and is followed by the promise, "Lo, I am with you all the days until the consummation of the age," that is, until the work is finished. So the disciples were to tarry at Jerusalem till they were indued with power from on high. Religion is accordingly the result of God's energizing in the soul.

Religion is also the response of the soul to God. God who formed the soul of man formed it for Himself, Man is by nature capable of religion. Religion is not something superinduced upon the soul by instruction and training, but it is the essence of the soul itself. The new birth is not the creation of a new faculty in man, it is the change wrought by God the Spirit in the governing disposition. "What before I loved now I hate; what I hated, now I love."

That religious instinct when rightly directed is the highest that

there is may be seen from what it has effected in the life of individuals and of society. Not one soul only but millions of souls have been changed into apostles to the peoples, as was Saul of Tarsus into Paul the Apostle. What plains in all the earth have not known the foot-prints of Christian missionaries in their labors of love; what mountain fastnesses have not echoed their voices; what deserts and caves of earth have not witnessed their faith and love, urged on as they were and sustained by the constraining love of Christ?

To extirpate religion from the soul, or to let it atrophy from disuse, is to sever man's relation to the source of spiritual power. As well might we expect trolley cars to give good service without dynamos in the power-house, as to expect men and women to live moral lives, lives of service to their fellow men, without a vital connection with God. Man stands between and connects the finite with the infinite. Through his intuition, he forms the idea of the infinite, the eternal, the morally perfect; through his perceptions and his understanding he cognizes the world of things about him. He understands the world of the finite under the intuition of the infinite, the world of change under the intuition of eternity, the defective and imperfect under that of the perfect, the evil under the intuition of the infinitely good. To leave religion out of a man's life would be to leave out the chief dynamic of morality. "We love Him," says John, "because He first loved us." Just as when the woman touched the hem of the Master's garment, and the Master felt the power had gone out from Him and the woman felt within herself that she was healed of her plague; so we stand with the hand of faith touching the Source of Infinite Power, and with the hand of service reaching to suffering men, and power will go through us as conduits of divine grace, and the world will be healed. He is willing to give the Holy Spirit to them that ask Him. Therefore, in that power, whatsoever we would that men should do to us, we can with the divine help do even so to them.

THE PRINCIPLE OF ACTIVITY

II. While religion furnishes the dynamic and defines the goal of activity, morality furnishes its principle. "Whatsoever ye would that men should do unto you, do ye even so to them." Not what we

might wish man to do for us, but what we ought to wish, that we are to do. There are two great concepts of morality,—justice and benevolence. Justice bids us to render to every man according to his deserving. “Render to all their dues,” says Paul, “tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor.” Justice is the concept which lies at the foundation of the state, which may therefore be called organized justice. But the state concerns itself with the overt act; morality with the inner principle. However much a man may be a thief in heart, the state does not concern itself with it, so long as he does not stretch forth his hand upon his neighbor’s property. “Thou shalt not kill,” is a law of the state concerned with the overt act. He that hates his brother is a murderer,—that is moral principle and aims at the root of the evil.

JUSTICE REQUIRES EQUITY

Justice cannot always be expressed by an equation or the opposite sides of a square. This was the teaching of the Pythagoras and of Confucius. Justice includes more than reciprocity. There must also be equity. Equity takes into account the circumstances of the case. The law strictly enforced may be the greatest injustice: an eye for an eye, a tooth for a tooth is strict legality, the penalty to be paid, whether the injury was intentional or accidental. Whoever takes his neighbor’s bread, let his hand be cut off. But in a case in Luzerne County, it was an ignorant foreigner, out of work because of a strike, whose family was starving; it was he who seized a sack of of meal from a passing wagon, and was found, he and his family, eating the meal uncooked to appease their hunger. Evidently here was a case not for the letter of the law, but for equity which rejoices over legality, and for mercy which rejoices over both. The man who does work for me is entitled to his wage regardless of color or character; but if he be an honest man, he is entitled also to respect, and he who has the greatest worth is entitled to the greatest honor, on the principle that he who has, to him shall be given.

Love, the principle of morality, is positive. The negative commandment, thou shalt not steal, leaves our neighbor in the undisturbed possession of his property. Love will, so far as it can, positively enhance and improve the neighbor’s possession and his enjoyment of it.

Legality does not bear false witness against one's neighbor. Love envies not the neighbor, imputes no evil; rejoices not in iniquity but rejoices in the truth, sees not alone the spots in the sun but sees and rejoices in the splendor of that luminary. Upon love as its foundation principle, Jesus founded His realm, and it has survived all dynasties founded on force and fear. Amid the ceaseless revolutions of human society, faith, hope and love abide.

STATE, ORGANIZED JUSTICE

Justice, that is, rendering to every man his due and expecting to receive the equivalent in wages or honor, is the fundamental principle of the state. The state is organized justice,—it is a developed entity, a status. The nation, on the other hand, is a perpetually renewing organism, a progressive development, a growth. Hence, the principle of the nation is vicarious service; service that is rendered without expecting equivalent service in return. This is also the principle of the family. The parents impart themselves to the offspring. The mother nourishes the child from her own substance, and without this vicarious service, the race would not continue. Jesus uses this well-known biological fact as an analogy of His vicarious spiritual atonement; "I will give my flesh for the life of the world."

The Romans in the time of Christ had attained to the idea of the state as organized justice, as had Plato four centuries earlier; but they had not attained to the idea of the nation, as a growing organism, whose foundation principle is vicarious service and sacrifice. They, therefore, looked upon the work of Christ as a satisfaction rendered to justice, and so failed to grasp the deep significance of His work, which is to be understood under the concept of vicarious service, under the idea of the nation rather than under that of the state. So Jesus went beyond the justice concept, just as the mother goes beyond it and loves her little neighbor reclining on her breast more than she loves her own life.

We need not wonder, therefore, that the prophet (Isa. 49:15) takes mother-love as the highest type on earth of the Divine love. "Can a mother forget her suckling child that she should not have compassion on her son? Yea, they may forget, yet will not I forget

thee, says Jehovah." This vicarious love and service of the parents continues throughout life. Prison keepers tell us that when a man is sent up for life, his friends soon fall away, all save one. That one with whitening lip and fading tresses, with bended form and glazing eye, keeps on coming. That is the man's mother. When her tottering steps are heard no more in the prison corridor, they know that she is dead.

VICARIOUS SERVICE, PRINCIPLE OF CHURCH

Now this deep-seated mother-love, embracing both natural and ethical affection, is the basis of that primal institution, the family; and when the family is differentiated into the State and into the Church, this latter, the Church, finds its fundamental principle to be vicarious service. This takes in the whole church life, as shown in the work and sacrifice of the little mission by the cross-roads, onward to the mockings and scourgings, the bonds and imprisonments, the burnings and crucifixions which have marked the progress of the church in all time. This is not incidental, for vicarious service is the essential principle of the church. This principle will often compel sacrifice and suffering to save the endangered organism. Even physiologically one membrane will take upon itself the work of the diseased part and suffer thereby in order to save the organism. Also, in the family, when the father fails to carry his share of the work, a heavier burden falls upon the mother and vicarious suffering ensues. We need not then wonder that the founder of the church trod the way of vicarious service in the highest degree, and gave His life for the salvation of the world.

The State as organized justice, that is, service rendered for an equivalent, cannot call upon its citizens to give their lives in its service, for it has no equivalent to offer for life; but the nation as a vital organism, whose principle, like that of the Church and family, is vicarious service, service without any return, may and does call on its members to sacrifice their lives to save the organism. Patriots by the million have given their lives that their nation might live. These reach the highest level of moral activity, just as the martyrs do who give their lives for the church. Thus Jesus declares, "Greater love hath no man than this, that a man lay down his life for his friends."

WISDOM FOR ACTIVITY

III. While religion furnishes the highest dynamic of moral activity, and morality, its principle, the concrete application depends on common sense or science, this latter being common sense made more comprehensive and exact. The mother loves her child as she loves herself, and so fulfills the law in its principle; yet she may give the child a soothing syrup, ignorant of the narcotic in it, and so ruin the child's nervous system for life. The pious father, loving his son as he loves his own life and so fulfilling the law in its principle, may resolve that his son shall not know the hardships he knew in his youth; and so may bring up his son in idleness and luxury, and ruin him. Knowledge and sound judgment are needed, as well as goodwill. Religion and morality, love to God and love to neighbor, need direction as the locomotive needs the rail, or its very energy will cause the greater destruction. It is the function of science or knowledge to furnish this guidance. Religion itself is clarified and purified from irrational ideas and superstitious practices by science. Because of the strong appeal of religion to the emotions and imagination, man should in religion, if anywhere, exercise the soundest judgment and most careful reasoning; but it is just in this exalted sphere that men have been most prone to shut their eyes.

It is, however, when we come to consider religion on its manward side, that is, expressing itself in service to man because of God's love to us and to them, that the need of science, of clear and correct knowledge and sound sense, becomes especially evident. The earth has been made a great charnel house by pious rulers who had a zeal for God, but "not according to knowledge."

For example, it is our duty to help the poor and needy, yet there is scarcely any duty or art more difficult than the art of giving. Any person who has it can hand out coin to the needy or unfortunate applicant. But the blessing is for him who considers the poor, who seeks the cause of poverty and removes the poverty by removing the cause. Our benevolence, so far, has been more creditable to our hearts than to our heads, more to our goodwill than to our wisdom. To point to our fine poorhouses, our hospitals for the insane is to point to our failure.

We need science also in our application of the Golden Rule to commercialized vice. For centuries men thought that alcohol in moderation increased strength, quickened thought, and energized the will. Scientific investigations carried on with modern apparatus and instruments of precision, inductions made over the widest fields, have demonstrated beyond any room for doubt that alcohol is a narcotic poison; that it is never a stimulant but always a depressant; always an irritant, never a sedative. Through the labors of scientific men and this increased knowledge, there has been furnished to religion and morality a solid foundation for their efforts and been brought into the field the vast reenforcement of the medical, military, and industrial forces of the age. All the great commercialized vices so destructive to mankind,—alcoholism, the white slave traffic, human slavery itself, by the help of sound science and good sense, are being disintegrated and pulverized by the energies of religion and morality and are disappearing, though slowly, from the earth. Not only does science aid religion and morality in eliminating vice, but it is the chief factor in meeting and lessening the evils of disease. Great plagues have swept the earth, carrying off half the population of great countries. Superstition tried its pow-wows and religion its prayers, both with no avail. Along comes the scientist with his microscope, learns the cause of the evil, and finds the remedy.

Religion and morality must welcome the aid of this third factor in obeying the Golden Rule, and aid in diffusing the knowledge that science has brought. The people perish from lack of knowledge. This may be because the knowledge itself is not yet existent. Before the invention of the microscope, Bacteriology was impossible, and the cause of many diseases unknown. The people perish also from lack of diffusion of the knowledge which has been achieved, and also they perish from failure to use the means of prevention that have been prescribed. It is they who hear the teachings and do them that are wise people, who build upon the rock. It is the united and harmonious work of the home, the church, the school, and the press, as well as of the laboratory, to make knowledge universally prevalent in the laws and customs and lives of men. Religion and morality, love to God and love to men must look to science and common sense for

the concrete application of the Golden Rule, in upbuilding mankind both in body and soul.

There can be no conflict between religion, morality, and science; they are one. Their unity does not rest upon a slight foundation. Their unity grows out of the fact that it is one and the same God energizing the religious instinct of man that produces religion, or love to God. It is one and the same God, and not another, energizing in the social nature of man that produces morality or love to man; it is one and the same God energizing in the intellect of man that produces science. Also the unity of religion, morality and science grows out of the unity of man's nature. The response of the soul, of the self, one and indivisible, to the Divine Spirit energizing in the religious instinct is faith, adoration and prayer; the response from the social nature is love to man and service; from the intellectual nature, is knowledge of self, the world, and God. Let there be faith, but let it be a living faith that issues in works; let there be submission to Providence, but also increasing warfare against tuberculosis and pneumonia, against narcotic poisons, against all vices and evils which degrade manhood and womanhood.

We should bear in mind always that the Golden Rule as given by Jesus is positive: "Do to others what ye would that others should do to you." The rule given by Confucius is negative: "Do not interfere with others, let them alone." We cannot by passive submission transform the world. To replace is to conquer. To dissipate darkness, bring in light; to prevent disease, promote health. If we fill our minds with good thoughts, we will have no room for evil thoughts; if we fill our lives with good deeds, we will have no time for evil deeds. But let no one imagine that he can keep the royal law of love in his own strength. We, still, as in the apostolic times, must be endued with power from on high. But infinite reserves of power may be ours for the asking, infinite reserves of wisdom may be ours if we seek it. Thus we may know what we ought to wish to be done for us; and, endued with Divine energy, we may go forth in faith and hope and love to do for others all that we should want them to do for us,—looking for light and strength to Jesus who is the author and finisher of faith, the incarnation of the Divine justice and mercy, the perfect Example and Type of vicarious service.

PART III

OTHER ADDRESSES

BY DR. HARRIS

OTHER ADDRESSES

BY DR. HARRIS

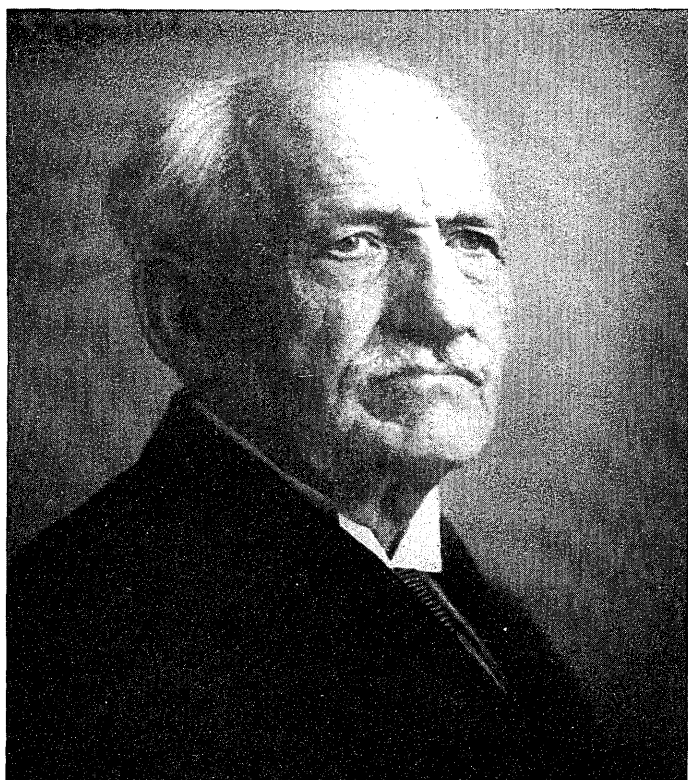
THE EIGHT ADDRESSES in Part III are chosen from many delivered on various occasions during Dr. Harris' fifty-five years in educational work.

The first one, "Education and Heredity", written in 1888 when he was Principal of Keystone Academy, is interesting as coming from that period of his activity, and also from the fact that in the printed discussion which followed it and another paper read at the same conference are called heretical.

There is also included in Part III a newspaper article, "Lest We Forget to Vote November Fourth", written after his retirement in 1924, which is an example of one kind of writing he was doing in private life.

The others are all from the period of his Presidency and are arranged according to subject-matter rather than chronologically.

EDUCATION AND HEREDITY.....	1888
LEST WE FORGET.....	1924
THE DEVELOPMENT OF THE FEDERAL REPUBLIC.....	1894
CONDITIONS OF NATIONAL TENURE.....	1899
ABRAHAM LINCOLN.....	1915
IMMORTALITY AND SCIENTIFIC RESEARCH.....	1903
THE RESPONSIBILITY OF THE COLLEGE FOR THE MORAL CONDUCT OF THE STUDENT.....	1906
THE PSYCHOLOGY OF CONVERSION.....	1897
RELIGION AND MORALITY.....	1892



PRESIDENT-EMERITUS HARRIS

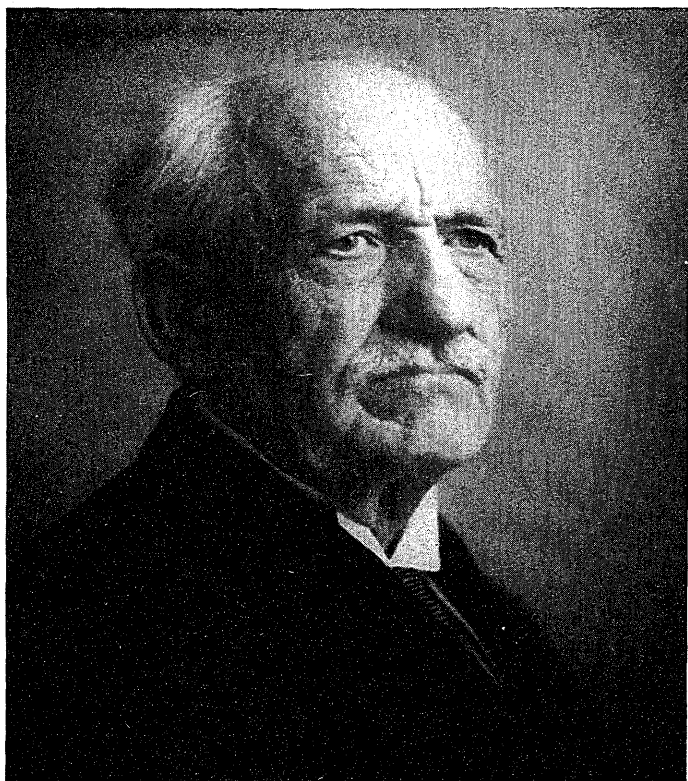
1920

EDUCATION AND HEREDITY

PAPER READ BEFORE THE PENNSYLVANIA STATE TEACHERS'
ASSOCIATION, JULY 5, 1888.

NO GENERATION can be raised much above the generation which precedes it. This is true not only because each generation educates the next, but also because it transmits to its successor its own character. The child is not a block of marble to be chiseled into whatever form the artist chooses; but is endowed with a will within whose precincts none can enter, within which the Creator Himself does not enter with any coercive power.

The will, which determines character (if it is not itself character), is, both in energy and persistence, a matter of inheritance, and is found ordinarily to have shaped for itself an organism suited to its distinctive nature; so that we can with some assurance decide from the physical appearance of a man as to the characteristics of his will. The child comes to us with certain mental traits received from his ancestors. Our race is continued by propagation according to certain fixed laws, so that there are no freaks of nature in the production of either small or great men. The blood which flowed in the veins of Patrick Henry flowed also in the veins of William Robertson, the historian, and in William Winston, next to Henry the most eloquent man of his time. Patrick Henry did not become the great orator that he was because he devoted his days to the study of Butler's Analogy, and his nights to the perusal of "Livy's pictured page," but he so devoted himself because the spirit of logic and eloquence was in him; just as Ferguson, the Scotch shepherd, did not become an astronomer by studying the stars, but he studied stars because he was an astronomer. There are types of mind which delight in physical nature in her manifold forms; others in the study of mathematics; others in language; others still in art. Paschal, before the age of fourteen, discovered, unaided, the principle propositions of the first book of Euclid; Mozart, before the age of six, composed pieces of music of singular merit. They did so, as the people say, "because it was in them," and the philosopher cannot say more. It was in



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them because it was born in them. They had their power as a heritage through their ancestors, and not as a direct gift from Heaven. I believe indeed that for every great occasion God has His great man ready, but He prepares the man in accordance with His own way of working, nourishing the germ through ages and bringing it to maturity at the fullness of times.

It follows from the nature of the human soul, endowed with will, that all education must be essentially *self*-education, and that this development of self will be along the lines of hereditary tendency. This would be true if education were the acquisition of knowledge only; for knowledge is not a matter of memory merely, but of character. We know that which we master and assimilate; and mastery is of the will, and assimilation is of the intellect and desires. We listen to an address or read a book; part we absorb and build into ourselves, and part we unconsciously reject. What we assimilate and what we reject depends on what we are; and thus character determines knowledge. But when we reflect that education is chiefly the development of will, of motives, of mind, we perceive yet more clearly that this development must from its nature be *self*-development, and so along the lines of hereditary tendency. In some cases this tendency is very strong. Edwards, the naturalist, had an irresistible longing to be always among living things. "This," he says, "is the only reason I can give for becoming a lover of nature." This man, with this tendency, was threatened, was flogged unmercifully, and was expelled from three schools before he was six years of age. How happy for him, how much better for science, if he had found a wise teacher to encourage and direct him; if he like Faraday had been discovered by some Humphrey Davy, who enumerating his discoveries, closed by saying, "But my greatest discovery was Michael Faraday."

The chief function of the educator is to discover the tendency of each mind, to stimulate it along the line of its strength, to direct it, broaden it, furnish it food, and buttress it with habits of regularity. The world has outgrown and has no use for the philosophers who evolve systems of the universe out of their own consciousness. Men no longer go to nature with a message of their own, but deferentially they question what she has to say. So Bacon taught: "Man as the

minister and interpreter of nature does and understands as much as his observations on the order of nature, either with regard to matter or mind, permit him; and he neither knows nor is capable of more." This sentiment revolutionized scientific methods, and bore fruit beyond the expectation even of its author. We need the application of the same principle to education. The world has no use for—though I cannot say it has entirely outgrown—the educator who believes that the child is placed in his care to be moulded according to some pattern evolved from his own imagination, or received by tradition from the fathers. The real educator is the interpreter and servant of nature, and "nature is to be subdued only by submission."

Reverently, therefore, the true educator stands before the child who is nature, a nobler nature than any other found in the earth or in any star in the heavens, and, according to the clearest answer vouchsafed to him and his fellow-interpreters, touches, with awed spirit, and influences, according to whatever power is his, this nature, which is the last link in a series of centuries, and the first in a series, every individual of which will feel the effect of that touch in all the generations to come. In placing education in the position of an interpreter and agent of nature, we assign to it a high place, and concede to it a mighty power. By education we mean all those influences coming from created things that effect changes in the soul of man. We include, therefore, all those influences that come from the world of sight and the world of sound, the influences of society and of mind upon mind, whether direct or through spoken or written thought.

The educator, as the servant of nature, finds himself standing utterly powerless in the presence of those essential traits that characterize men as men. He cannot add one more to the perceptive faculties which we have received by inheritance from our ancestors; he cannot add another to the faculties of mind or of spirit which we have also inherited. These great essential characteristics of soul are beyond the power of education to add to their number. In another direction, also, education finds herself impotent. She cannot raise the morally guilty into a condition of guiltlessness, nor into that state of perfect purity known as Heaven. In that, education must trust man to the hand that made him which is also the hand that redeemed him. In the minor traits of heredity, the endless variations arising from the

possession of one quality or another in greater or less degree, education has great influence. The chief function of education, however, is to stimulate the mind to activity and direct it, and in this its power is immeasurable. It shows its power even upon the physical organism. This outward change is an index of the change within. When the man Friday had, from the diagram in the sand, comprehended some of the properties of the circle, he rose from the contemplation a changed man. His brain had deeper depressions, and so greater surface than before; his eye beamed with new lustre; his face began to shine with intelligence. The change was not great, to be sure, from one such effort. But let the process be repeated a thousand times, and his own mother would not know him, nor would he recognize his former self; and still less would his mother know her grandchildren.

Equal education cannot lift all minds to the same heights. The memory of Grotius will retain a thousand times as much as the ordinary memory; and while memory is the most educable of the faculties, no training can empower the average memory to acquire and retain, with any strain of effort, what the memory of Grotius retained with perfect ease. Newton, at the age of twenty-three, wrote the Principia; no mathematical training can enable many minds at maturity to follow its reasonings. Yet all grades of mind can be improved by education, and perhaps no mind has been so happy in surroundings and influences, and so energetic and well-directed in its activities, that it attained to the full measure of its possibilities.

It is found that of those classed as idiots or imbeciles, more than thirty per cent, under suitable instruction, have been raised to the capability of one-third of an average man; more than forty per cent. to the capability of two-thirds of an average man; and twenty-five per cent have been brought so near the standard of average manhood as to defy the scrutiny of good judges when compared with average young men and women. It is especially those of the lower grades of endowment that need most the attention and help of the educator. For the man of supreme genius, the school can do but little. He can with slight loss dispense with it altogether. A Shakespeare will pursue his course of self-development gathering from all life and from all literature, a "universal absorbent," as he has been fitly called,

assimilating all that he takes in, with little need of direction and less need of stimulus; but as we descend from the highest to the lower grades of inherited powers, the need of educational help increases, and the skill of the educator is more severely tested. These require every resource of skill, every enheartening of spirit, every stimulation of will that the ablest mind, the largest heart, the most sympathetic soul can give. A school like West Point, which exists for a special purpose, may proceed upon the principle of selection; but the great public school which exists not to develop a few into superior excellence, but for the uplifting of all,—the great public school must be a help to those who most need help, and not spend its force solely nor chiefly for those who need it least.

This argument acquires two-fold force, when we reflect that we work not on the present only, but, working on the present, we work on the coming generations. These are the parents of the ages to come. Making due allowance for atavism, it is still true that if by education we raise this generation one degree in intelligence and morality, we lift the next and succeeding generations one degree. True, the individual whatever his inheritance may through yielding to evil rapidly deteriorate; so may a people, through luxury or the enervating influences of climate, or through loss of political freedom, in manifold ways speedily lose their preeminence. For there is no guaranty in blood for growth in manly vigor, either for families or nations, but only in obedience to the laws of their being. It is a fact, however, full of hope, that evil is less persistent in man than virtue; that virtue will persist—upon condition of obedience, to be sure—to a thousand generations, whilst evil must either be abandoned, or the line become extinct by the third or fourth generation. It is because our work is with souls endued with a power of volition and self-direction that we have hope in our work. If it were clay, passive in our hands, we could fashion it according to our will; but then the first storm would undo our work. But because we are working for minds, each gain is a gain forever.

At this day, and before this audience, I need enter no plea for the education of women. But I may remind you that upon heredity is based the strongest reason for the best and highest development of the mothers of men. They, more than the fathers, determine,

both by the blood they transmit and by the education they give, the character of the race.

Soft is the breath of a maiden's Yes:
Scarce the light gossamer stirs with less;
But never a cable that holds so fast
Through all the battles of wave and blast,
And never an echo of speech or song
That lives in the babbling air so long.
There were tones in the voice that whispered then,
You may hear today in a hundred men.
What if a hundred years ago,
Those close-shut lips had answered NO,
When forth the tremulous question came
That cost the maiden her Norman name?
Would I be I, or would it be
One-tenth another to nine-tenths me?

LEST WE FORGET, TO VOTE ON NOVEMBER 4th

(PUBLISHED PREVIOUS TO ELECTION, 1924.)

IN PENNSYLVANIA there were in 1920, 4,326,000 persons over twenty-one years of age, upon nearly all of whom the state had placed the duty of joining in the choice of a President and Congress of the United States. Of these, 1,849,000 voted for all Presidential candidates, that is about forty per cent. No state of the union inflicts a penalty upon those who fail to perform this civic duty as some foreign countries do, but it is left entirely to the conscience of the individual. This conscience needs instruction.

The American Bar Association at its meeting in 1923 formulated a "Citizenship Creed," the third article of which is, Since popular government is dependent upon the exercise of the suffrage, it is one of the primary duties of the citizen to cast his ballot in all elections and to urge others to do the same. We dwell much upon the rights of the citizen, and every state has a bill of rights as part of its constitution, but no bill of duties. The French surpass us in that they have a declaration of rights and duties of the citizens. As it is the aim of our system judicially to get twelve honest and intelligent persons into the jury box, so it is the aim of our system politically to have every ballot conscientiously cast and counted.

As the duty is individual and personal, every elector must present himself at the polls and cast his own ballot. He can not send a proxy. But his doing his individual duty, voting conscientiously at every election for forty or fifty years, will have marked influence upon his neighbors. Nothing is more contagious than example. Besides, the individual may do a work of immense value in getting voters to the polls on election day. The amount of such work now done is immense, but should be greatly increased. A large part of the election expenses paid by the political parties is expended for watchers at the polls and transporting invalid or indifferent voters. But what is done by paid workers is slight compared with what is done by voluntary workers. I have known men who for forty or fifty years have never failed to devote the day to bringing to the

polls those of like political faith. Such men insure stability to the electorate.

While the pastor of a church should not in his pulpit discuss partisan questions, he should impress upon his people their duties as citizens. When I was pastor, I regularly on the Sabbath preceding each election announced the election just as I announced the services of the church, and urged upon the people the duty of voicing their convictions at the polls. This practice, if made universal, would in a generation beget a sense of civic duty of incalculable value to the nation.

A group of ministers some years ago called on Hon. Ward R. Bliss, at that time a leader in the General Assembly, to urge upon him the adoption of some measure. After hearing them and promising consideration, he said to them, "I have noticed when my fellow members have harkened to you good Christian people, that by election time you have forgotten their service, and often you do not remember even the election itself. Now the people whom you have called 'the gang,' but whom we call the organization, do not forget, and are always on hand at the elections. Now I think it would add to your influence upon politics and legislation if you would imitate in this respect the politicians, and remember your friends' services on election days."

JOHN HOWARD HARRIS.

FEBRUARY 22, 1894

THE DEVELOPMENT OF THE FEDERAL REPUBLIC

THERE is always interest and often much profit in tracing origin and growth, whether of ideas or of institutions or of organisms. This is especially true of political institutions, the slow growth of ages, wrought out often at the cost of much suffering and blood. In our country we have a federal republic; on the one hand unity and power, on the other diversity and freedom, in a well balanced system. Such a phenomenon is worthy the most careful study. Were we to study it in its origin and growth we would need to follow a line running through thousands of years, and peoples widely separate not only in territory but in language and blood. For our present purpose, however, a cursory view of the development of federal representative government in the English-speaking race will suffice.

I. We must seek that beginning in Old England. Old England, however, was not situated in the British Isles, but in Angle-land, just south of modern Denmark. There, in their towns or tuns, dwelt these ancient English people. Each tun was surrounded by a stockade, or by an abatis of cut timber grown thick with brambles; such an inclosure as Cæsar found in Britain. To pass that inclosure without blast of bugle, or some other notification, is to be taken for a spy and put to death with short shrift. Let us, then, not without due notice, enter and find what we may learn there.

The time is the sixth century after Christ, a most interesting period in the history of the human race. Democracy had failed. For a great nation, Democracy is an impossible system. "Revere the number of five thousand and forty," says Plato in his treatise on the Laws. This he fixes as the maximum of free citizens in a free state. Beyond that it would become a mob and the tyranny of the mob is the worst tyranny, worse than the tyranny of one. Imperialism had also failed and the time was ripe for a new era in human government. In this enclosure we find the germ of it. The Angles within, as Cæsar knew them, are fair of face, light of hair, large and strong

of body. One of them conducts us to the Atheling or head-man of the town. He is called Atheling, because he is of noble descent. His father was Atheling before him; upon his death his son will take his place, if of sufficient age and if endowed with ability to lead. For the hereditary principle does not prevail unconditionally. The Atheling leads in war and takes precedence in peace. With the Atheling, and yielding him only such obedience as is necessary to social organization, are the Karls or free-men. The Karl bears arms, accompanies his Earl to the wars, has a voice in the "hosting," and may represent his town in the "folkmote." The Karls meet in hosting on some sacred hill, or under the shade of some sacred oak, and there decide questions of right between man and man by vote of freemen, according to the custom of the town as declared by the older inhabitants. This is the original town-meeting, such as still exists in New England, and which played so important a part in securing American independence. In the hosting each Karl has his "rede," or say, if he choose; but in the folkmote the town acts by representatives; the hosting is a democracy, the folkmote is a republic. The hosting elects two or more of its Karls to accompany the Atheling to the folkmote and represent the town. This is the beginning of *representative government*, which in its unfolding has developed into those august bodies which rule the civilized world. How our hearts were thrilled when Henry M. Stanley, after describing certain fountains which he discovered in the interior of Africa, said: "And this is no other than the source of old father Nile, hidden from the view of civilized man for thousands of years." So may we, as we look in upon this assembly of Angles gathered around their sacred oak, bow our heads in reverence; for here is the fountain-head of representative government, which has made England the "mother of parliaments" and "mistress of politics."

II. When the Romans withdrew from the British Isles, it was the signal for an armed migration of Angles and Saxons from the populous hive of Northern Europe. These, pressed heavily on the East by the Slavs who in turn were urged on by the Mongols, burst over the channel and drove the Celts, enfeebled by Roman luxury and divided among themselves, westward into Cornwall and Wales and northward into the highlands of Scotland. The Saxons

and Angles brought with them their blood, their energy, their capacity for self-government. They brought with them also the seed corn of a new era in government. The problem of problems in government is how to make the government strong for defence against foreign aggression and domestic insurrection and, at the same time, secure the liberty of the individual. If the government is strong enough to ward off attacks from other nations, it is strong enough to trample on the rights of individuals. England has secured both strength and liberty through her parliamentary system and by her system of trial by jury. The diffusion of this system throughout the world is politically her special vocation. Eighteen and a half centuries before, another people was led out and planted on the shores of the Mediterranean, with their northern and eastern borders curtained by mountains, their southern by the desert and their western border near that sea which was to become, in the fulness of time, the highway for their ideas into the western world. In like manner, and for a purpose second only to that of the Hebrews in importance, the Anglo-Saxons developed the principle of representative parliamentary government. Like the Hebrews they were isolated, separated from Europe, yet connected by the channel; and like them they were to find the surrounding sea a highway for their victorious ideas, when the fulness of time should come.

Alfred is a name which stands far above such names as Alexander, Hannibal and Napoleon and must be inscribed in that list which contains the names of Moses and of Washington. The West Saxons, through the military genius of Egbert, extended their power over much of the island, swallowing up most of the other tribes. The grandson of Egbert, this Alfred, fittingly called the Great, undertook and executed the mighty task of constructing, from the broken and scattered fragments of the constitution, a well-connected and orderly whole—a work which he did so well that after the storms of centuries it still endures substantially unchanged. In it we find the “wittenagemote,” or parliament, without whose consent no new law could be passed or old one altered. In it we find the election of magistrates by the people. In it we find courts of justice, the chief court being near the King’s person, and the county courts, in the several shires. In it we find the beginning of trial by jury. This parent

stem, like the banyan tree, has sent forth its branches and developed other stems in most nations of the civilized world. The progress of man, however, is not by steady movement. There is an evolution or development; there are also revolutions and breakings-down among people. Of the latter character were, in English history, the Danish invasions which, however, left little trace, and the Norman invasion and conquest under William, which did for the English the very important work of pulverizing them into unity. It also engrafted some alien elements into the constitution. These, however, were for the most part sloughed off, so that when England emerged she came forth with substantially the constitution of Alfred and the language of Caedmon. The great charter, extorted from John by the barons at Runnymede, was chiefly a confirmation of the rights of Englishmen according to the laws of Edward the Confessor. The charter is of the highest authority; even the omnipotence of parliament stops short at that boundary, the court having decided that an act of parliament in contravention of Magna Charta is void. In one respect the greater charter is a distinct advance. It secures trial by jury, an invaluable defense against the power of the government should it be tyrannically exercised upon the individual.

Besides the development of trial by jury, the division of the parliament into two chambers took place subsequent to the time of Alfred. Like everything else in the English constitution, this plan of two chambers grew rather than was made. The wittenagemote early ceased to be representative of the people and developed into the House of Lords. From a germ already discernible at the Conquest, there grew up beside it a second chamber, which has developed into the House of Commons. Thus, through the travail of centuries, through great popular movements, through the labor of great men, such as Langton and de Montfort, such as Hampden and Pym, such as Oliver Cromwell and William of Orange, grew that system of government which secures to its subjects in increasing fulness, liberty of religion, liberty of thought, liberty of speech and liberty of action, and at the same time attains the greatest power and efficiency in dealing with all subjects, foreign and domestic.

III. In the Troas, eighteen centuries ago, reposed for the night a son of Abraham. It was on the spot where Agamemnon, King of

Men, ten centuries before, had beached his thousand galleys and mustered for a ten years' siege an hundred thousand men. But no dreams, such as three centuries before filled the mind of Alexander on the same spot, or eighteen centuries later thronged the mind of Henry Schliemann, disturbed the sleep of Paul. Far other thoughts were his. He was indeed on a mission of conquest, but it was a conquest of love. He was indeed an explorer, not of ancient ruins but of sin-ruined men and nations. He had purposed to carry the gospel into Asia and thence eastward. But in a vision of the night there appeared to him a man of Macedonia, saying, Come over into Macedonia and help us. *And when the morning dawned he went. It was the finger of God pointing Westward.* Sixteen centuries later, at Delft Haven, a little band, amid prayers and tears, embarked in their frail craft and turned its prow toward the setting sun. *The finger of God was still pointing toward the West.* The voyage of the Mayflower as a world-historical event far transcends the sailing of the Caravels from Palos. It mattered little whether the piratical Genoese in his greed for the gold of India stumbled in his voyage upon America or not. The Continent would soon be known in any event. But it mattered everything to the race whether this great belt in the north temperate zone, the seat of empire, should be settled by a God-fearing, Bible-reading people; by a people who were capable of free worship, of free thought and of free speech; a people who had learned the principles of self-government in their old home in Angle-land and, later, had practiced it in their newer home in the British Isles. Such were the people on board the good ship Mayflower; such the people who on the 21st of December, 1620, landed on Plymouth Rock. How different the result if there had landed instead the countrymen of Columbus or of Ferdinand! Soon there grew along the Atlantic sea-board self-governing commonwealths; in the northern part, with even the town meeting, such as were held under the sacred oaks in older England; in all, representative governments making laws for the people as the expression of the people's will. Shall now these thirteen republics along the Atlantic coast be brought into unity as the diverse provinces of France were brought into unity; or as the kingdoms, the Heptarchy of England, were brought into unity; or shall something new in this new land emerge and make an era in

the history of mankind? It proved to be the last. Many influences were at work in favor of union. The French and Indian war, the convention at Albany and the plan there submitted by Franklin; the Continental Congresses; the Declaration of Independence as a united act; the adoption of one flag; the organization of one army; the election of one commander-in-chief for the whole country; the war of independence; the articles of Confederation, all tended the same way.

The year 1787 marks a new epoch in human affairs. It is distinguished as the birth year of Federal government. In 1775 the most philosophical of English Statesmen, Edmund Burke, referring to the suggestion that the colonies might be represented in the parliament, pronounced it impossible. "*Obstat natura*," he declared, "we cannot remove the eternal barriers of creation." At that very time there was in King's College, New York, a student of eighteen, who five years thereafter, in 1780, laid down in a public letter the principles of a federal government upon which the first really federal government in the world was later to be formed.

Today, after the lapse of one hundred and four years of successful operation, we find the greatest English Statesman since Burke striving to engraft the federal principle into the English Constitution; and probably those now living will see sitting in the Imperial Parliament in London members from Australia and Canada, as well as from Scotland and Ireland; and each of these countries having a parliament of its own for local self-government, so that there will be one parliament, as well as "one flag, one fleet, one throne." This return America makes to England for the principle of representative government brought over in the Mayflower.

It was not the purpose of the Convention of 1787 to form an alliance more or less stable between sovereign states. Nor was it to form a confederation of states. Both had been tried often, and always found wanting. The fundamental principle, so fruitful in results, is announced in the opening words of the august instrument: "We, the people of the United States * * * do ordain and establish this Constitution for the United States of America." The power of the government emanates directly from the people of the United States and not through state governments; the government in

turn acts upon the people directly and not through the state governments. The government does not depend upon the states for its financial support, but levies taxes upon the people by its own laws, collects and disburses them by its own agents, independently of the states. It does not depend upon the states for its army or navy, but enlists its own soldiers and sailors, arms, equips, officers and pays them. The chief executive was, to be sure, in the original plan, elected mediately by the states; but in practice, the people elect. Members of the House of Representatives are elected by the people and are apportioned among the states according to population. The Senators are, to be sure, elected by the states but, when elected, they are Senators of the United States, they swear allegiance to the United States, and receive from the United States their pay. They, moreover, generally look to the United States for further honor, and hence keep in view the whole country. Most of all, the Federal Government has its own courts, through which it acts directly upon the people. These principles which seem so very plain to us now were in 1787 new to the thought of the world and unknown to its practice. Mr. Gladstone has pronounced the Federal Constitution the greatest piece of constructive statesmanship struck out by the human mind at any one time in the history of the race.

But the adoption of the constitution by the convention and by the states was far different from the organization of a nation upon the basis of the constitution. A nation, as the term indicates, is *born*, not made. The constitution had to be wrought into the thoughts, into the sentiments, into the habits of the people. State lines were not to be obliterated but conserved. On the other hand, the sentiment of nationality was to subordinate to itself state pride. John Randolph was not the only one of whom it could be said: "Beyond Virginia's border line his patriotism perished." That was in fact an almost universal feeling in 1787. Of the forces that wrought the heterogeneous colonies into a homogeneous nation, the federal constitution itself was one of the most potent. It was adapted to the conditions of the people. It gave assurance of perpetuity. It formed a more perfect union. It gave promise of securing the blessings of liberty, of promoting the general welfare, of establishing justice, of insuring domestic tranquillity, of providing for the common defense

against foreign aggression to a degree that could not be expected from the states individually nor from any alliance among them.

The administration of the government tended to the same end. By unanimous consent the executive power was entrusted to Washington,—a citizen, not of Virginia, but of the United States, as in his last will and testament he designated himself. In his fifty-fifth year he presided over the convention that framed the federal constitution. Though lacking the brilliancy of Hamilton, he had a sobriety of judgment, a clearness of perception, that was almost unerring. No man in history who engaged so long in affairs so varied and difficult ever made so few mistakes as Washington. His clear vision came from his pure character. He did the will and hence knew the teaching. So we find that in his speeches before the convention,—and contrary to current opinion he spoke frequently,—he advocated views which met with acceptance and were embedded in the constitution. In that convention his constructive statesmanship proved as great as his ability as an administrator and strategist. Thenceforth he takes a higher place in history. Otherwise he would have been the successful leader of a revolution. Now he takes his place among that very limited number who are founders of states; even more than that, he is the head and, more than any one else, the creator of a new epoch in government. He helped make the constitution and he organized the government of the first federal republic. Fortunately no strife of party leaders for first place imperilled the existence of the new government; though there were distinct tendencies among the people, there were no parties. This was measurably so during the eight years of Washington's administration. In that time the financial system was formulated, the judiciary established, and the foreign policy settled upon lines that have remained substantially unaltered till this day. In 1799, two years after his retirement from the presidency, Washington died. Death did not, however, break his power. Disenthralled from the limitations that the physical imposes even on the greatest, he thenceforth became pure power and took his place among the "dead but sceptered sovereigns who still rule our spirits from the urns."

It must be regarded as a fortunate circumstance for the young Federal Republic that the Republican party was called within two

years of the death of Washington to administer the government. Power makes men conservative. The Republicans in power were Federalists in practice. They continued the administration of the government on the lines laid down by Washington; they purchased Louisiana; they surveyed the northwest territory; they waged war with Great Britain; they built a navy; they re-chartered the National Bank; they encouraged manufacturers and commerce; they admitted new states. Besides in the government the people were steadily coming to the front and the people were being moulded into solidarity. The interpretation of the constitution, meantime, went forward under a jurist, of great and well-balanced powers of reasoning and of broad views of government, who for thirty-four years sat as chief in the most august judicial position in the world. His luminous expositions of the law inspired the confidence of the judges of the several States, at the same time that they gave to the constitution the liberal powers necessary for its self-preservation. While at the one front of the capitol at Washington is the statue of the Father of his Country, very fittingly at the other is the statute of John Marshall, the judicial interpreter of the constitution—the second among the founders of the Nation.

It was of no small moment to the unity of the people that only one language was, with slight exception, spoken throughout the land, and that one the English. Words embody the thoughts of a people about things and, as each people has a different way of looking at things, they have a different language. Conversely, all who use one language are compelled by that fact to look at things in the same way. As a consequence the use of the English language in this country necessitates substantially the same view of things by all the people. This is the force that so soon transforms the foreign immigrants into Americans; this the force that will keep all the people of the continent one. This power in the language itself is re-enforced by the literature of the language. We inherit the English literature, and there pass into the thought of the people the thoughts of Milton and of Locke, of Shakespeare and of Bacon. To this was added an American literature, chiefly oratorical, which glorified union and deprecated disunion. The eloquence of Webster, of Clay, of Everett, was re-echoed from ten thousand platforms throughout the country

and was potent in developing that strong sentiment of nationality which later stood the strain of a four years' war.

The emigrants from the older states carried with them to the West their love for their old home, and to them it seemed intolerable that their new states should be severed from the old, in which their childhood had been spent, in which their kindred still dwelt, and which they still fondly referred to as home. Immigrants from Europe came, not to New York, or Pennsylvania, but to America, which to them had been from their infancy the land of promise, the lost Atlantis which had at last arisen from the ocean. To the prophecy, consequently, that the new Commonwealths of the West would easily break loose from the union, the West responded by furnishing one and a quarter million volunteers for its preservation.

The geographical conditions of the country were of no slight moment in maintaining this solidarity. The territory lying in the temperate zone in North America is admirably adapted for one great nation, but there is no line of mountain or of river that can furnish boundaries for two. It was felt that God had forged the chains that held the people as one. The compact that established the unity of the nation was not written by man in 1787, but in the beginning was written by the hand of God, in river, and plain, and lake, and mountain. Human constitutions, if they contravened that, must change or perish. The Mississippi river and its valley was the one unanswerable argument to all pleas for disunion.

There was, however, one obstacle to the triumph of the Federal principle in North America. The institution of slavery made a republic impossible in a large part of the country and also made impossible a true nationality. The slave oligarchy barred out directly and indirectly all the influences that were moulding the people into unity. At the same time, the mighty economic, intellectual and moral forces of the world were pressing with increasing energy upon the institution of slavery. At length the oligarchy determined upon the desperate expedient of breaking up the Union. It is not needful to enter at length into a recital of the events which followed. As the great river and its affluents formed the chain which geographically bound the nation into one, so the issue of supreme importance was the possession of that river. This, so plain now, was by no means so

clear then. There are those living now upon the Atlantic slope who cannot see west of the Alleghenies; there were more such in 1860. Fortunately the President of the United States was a native of the great valley, and from the first, discerned the true strategy of the war. The great generals, Grant, Sherman and Halleck, also, from the first saw it. They were supported by the almost passionate determination of the west to gain control of the river. The President of the Confederacy also understood the real point of importance. Fortunately, the capital of the revolting oligarchy had been established in Virginia. A great Virginian was placed in command of their armies. Virginian influence in all affairs, military and political, was dominant. Now to Virginians, the defense of their State and of their capital seemed the question of supreme moment. So, when in June, 1863, Grant turned Vicksburg from the south and the clock of destiny for the ages struck, the most that the President of the Confederacy could do was to order an invasion of the north, as a diversion. But Lincoln and Halleck, and for it Halleck deserves eternal honor, did not allow themselves to be diverted from the real center of strategy, but reinforced vigorously on the Mississippi. And so the control of the river passed into the hands of the Federals and with it the military, commercial and political supremacy of the Continent from the Gulf to the Great Lakes.

It was my fortune to be in Richmond when two years later the victorious armies of Federalism marched homeward. I saw pass in review before the famous generals who thronged the steps of the City Hall, the Army of the Potomac, which for four years threw itself in deadly encounter upon the cube of steel which, by mistaken strategy but with incomparable courage, defended the Old Dominion. I saw pass the armies of the Ohio, of the Tennessee, and of the Cumberland, men who had raised the shout of victory at Donelson, at Shiloh and at Vicksburg; men who had stood unshaken amid defeat at Chickamauga, men who had charged above the clouds at Chattanooga, who burst open the rear guard of the seaboard at Atlanta. On their right as they passed was the City Hall; on their left the Capitol of Virginia, nearer was the equestrian statue of Washington. It was on an evening of one of those days, as we were watching the passing troops, that the slant rays of the sun gilded and glorified

the face that with undisturbed faith had seen the disasters of Valley Forge and had looked without elation upon the victory of Yorktown. A strange awe crept over us who gazed and many bared their heads in reverence. It was Washington upon his steed of bronze reviewing the victors of Atlanta. It was fitting that he who more than any other was the Father of the Federal Union should in spirit be present at the triumph of the Federal principle for this continent and the beginning of its triumph for the nations of the world.

CONDITIONS OF NATIONAL TENURE

DELIVERED AT WILKES-BARRE, PA., JULY 3, 1899, ON THE
ANNIVERSARY OF THE BATTLE AND MASSACRE OF WYOMING

NEARLY three centuries ago there came to the Eastern coast of this country the beginning of that great wave of Aryan migration which has changed the face of this continent and profoundly affected the whole world. The Aryan immigrants found here another race of people. These people had spread over the continent and, after a sort, had occupied it. They found themselves, however, no match for the invaders and gradually they receded before the advancing tide, not without fierce resistance and many a fight and massacre, such as the one, unsurpassed in sadness, which we commemorate today. The question arises, by what right the Aryans, with their superior organization, their better mental development, their greater moral force, wrested the continent from its original possessors. The consideration of this question leads to the yet more fundamental one, by what tenure do nations hold their lands and possessions? The book of human history and the book of divine revelation are at one in teaching that no nation holds its lands by indefeasible right. They rather both declare that continued right use is the indispensable condition upon which continued possession depends.

There are three stages discernible in the use and possession by a people; stages which are to a great extent contemporaneous: (1), the mastery of the physical environment; (2), the development of a civilization; (3), the diffusion of the civilization created.

I. There is first the mastery and transformation of the physical environment. The world is given, not as a finished product but as raw material, to be shaped by the energies of man into a basis for spiritual activities. The face of the earth is covered with forests, the abode of wild beasts or noxious serpents, the seat of health-destroying vapors. The forests must give place to fields and gardens; the swamps must be drained; the air and the waters made wholesome. Hollows there are in the trees and caves in the hillsides where man

may find shelter; but he cannot have a home, or become morally developed until he has a house, with separate rooms for living and for sleeping. So the trees of the forest, the stone of the hillside, the clay of the plain must be transformed into houses and these houses must be connected by roads and bridges. The people who cannot comply with this primal condition of tenure forfeit their holding and must yield place to others.

I need not remind you that the Red Man did not prove equal to meeting the terms of his lease. In the central parts of the continent, in Mexico and in parts of the Union, he built houses, founded cities and developed a civilization, and in those parts, though he was subjugated, yet he was not evicted. In the temperate zone of the continent, he continued to live in tents and depended for sustenance on the fish of the rivers and the fowl and game of the forests. It required miles of land to support each person. One way was open, even after the failure of centuries, to retain his place. When the new civilization appeared he might have taken lands in severalty; bought tools and animals from the new race of people; builded homes and organized a like civilization. Otherwise, even without war, the new would have driven out the old. The buffalo and the deer would have perished and, with them, the Red Man. To every man is given to choose life or death; it is not otherwise with races.

The first condition of possession applies to us as well as to our predecessors.

I believe it may be said that in fulfilment of this first condition of continued possession we have measurably succeeded. In a period so short that but for the clearest proofs it would be incredible, we have transformed a continent. We have so far transformed forests and prairies into farms, that we produce from nearly five millions of farms more than a half a thousand million bushels of wheat, nearly two thousand million bushels of corn, and other food products in proportion. By virtue of the vast system of inter-communication between all parts of the country, famine has been vanquished. Houses we have built so that, as a rule, only among the foreign population and among the negro are families confined to a single room. By steamers on the vast inland waterways, by cars on the yet vaster network of railroads and by telegraphs, the nation in its remotest parts is brought

into a unity of thought and aspiration inconceivable fifty years ago. There are in these days few out-of-the-way places.

Our country roads, though better than the Indian trails, are susceptible of improvement. In clearing away the forests we have not always been wise. By denuding the hills too closely we pay the penalty of droughts and floods. From many a swamp pestilential vapors are yet exhaled; the sanitation of cities and houses is still in its infancy; the water supply of many cities is no improvement except in convenience upon the hillside spring of the primeval dweller. The bear and the wolf have disappeared; but typhoid and diphtheria and a multitude of other germs sweep off yearly as many victims as the whole Indian population east of the Rocky Mountains when Columbus landed at San Salvador. As long as consumption and pneumonia, cancer and diphtheria and fevers carry off more than three hundred and sixty thousand yearly, we can scarcely be said to have mastered our physical environment and be permitted to sit down as conquerors. Yet much has been done beyond what was possible to the Aborigines, whose average age was but twenty years, while their successors have attained to an average twice as great.

II. Upon the mastery of the physical environment and contemporaneous with it, the people who would hold their possession must build up a civilization. Civilization consists of certain ideal institutions, ideal organizations and ideal products.

The primal institution of civilization is work. Moralization begins and ends with doing. The savage or slave labors under compulsion; the civilized man works because he delights in work. His rest he finds in change of occupation. The pleasure a man takes in work, in moulding things or determining events, is a measure of his advancement in civilization. The judges of the United States Supreme Court may retire on full pay at the age of seventy, but none do. America is a nation of workers. Men of wealth who wish to be idle must go to Europe to find companionship; men of no means must take to the road. Out of work grows wealth. "Property is objectified will." That is mine which I transfuse with my thought and modify by my will. Property which I inherit from my father is more nearly mine than what I receive from a stranger; but that is only in reality mine which I myself create and conserve. Property

so understood is the basis of civilization. Churches, schools, the home itself rest upon property. The Aborigines had little property. Their bows and arrows, their clothing or skins, were about all. The land was held in common by the tribe as a hunting ground, the tent was held by a tribal group. The new civilization took lands in severalty, and each man owned from the earth's center beneath him to the stars above him. This has been continued, and wealth amounting to more than sixty thousand millions has been created. This represents an incalculable amount of voluntary work and self-restraint on the part of a large portion of the people. Unfortunately too many wage-earners have not learned the lesson of self-restraint in expenditure and so live lives dependent upon the fluctuations of trade. Also it must be admitted that our moral and religious teachers, while they have not failed in inculcating the duty of giving, have too often neglected to enforce the not less imperative duty of creating and conserving wealth. Yet a nation which has created the enormous wealth represented by sixty thousand millions of dollars and in which there are five and a quarter million depositors in savings banks representing two thousand millions in deposits cannot be said to have failed in the creation and conservation of the material basis of civilization.

The two principal institutions at the basis of civilization are justice and benevolence. Justice renders to every man his due; benevolence aids every man it can. The State is organized justice; the Church is organized benevolence; the family is both benevolence and justice, and so the family is the training school of both Church and State. Each has also a natural basis. The State has its root in the social instinct; the Church has its root in the religious instinct; the family basis is biological. Some animals herd together for mutual protection, or to take their prey; that is the gregarious instinct; the Aboriginal tribes united or followed a chief for self-protection, or for aggression. As the tribe was small, all the men must be on the warpath or hunting-trail. They had no time to develop useful arts or science. The conception of justice was with them rudimentary. Our own State is grounded upon the conception of justice. It has been raised from the sphere of the natural into the sphere of the moral.

The nation exists to secure equal rights among men. Ours has so far advanced in power as to be practically irresistible. Justice

must be backed by power. The weak State will yield to the powerful and oppress the feeble. Weakness cannot be just. We have extended our borders to both oceans and so are free from fear of foreign foe. Consequently the population is freed from the need of maintaining a large force to defend its borders and may devote itself to the pursuits of peace. Not that we are released from fear of war, or from the need of being prepared for it. Universal peace may be reached by so emasculating the nations that they will be too weak or too spiritless to fight. There is no war among the oysters. Or we may reach peace when the nations, still clothed with power and vivified with spirit, have become so imbued with justice and goodwill that they will restrain themselves and submit themselves to the rule of right. But that time has not yet come. Arbitration may help towards it; but only the strong can yet arbitrate. The thousand can arbitrate, if the million are willing to fight. Even Great Britain is not at present arbitrating with Venezuela, but with the august Republic, which is able to call into the field five million men and to cover all seas with her fleets. Power, justice, goodwill, through these we will hold the majestic heritage received from the fathers and hand it down augmented to our children. China has wealth and numbers and her people have courage; but they have not justice, and so they have no faith. If through corruption of the officers of justice and government our people should lose faith, the nations will allot to themselves New York and Philadelphia, and Baltimore, as they are now allotting the cities of China. Why should I fight for a government which exists merely to rob and oppress me? Better a foreign government just and strong than a domestic one weak and corrupt.

The Church has for its formative principle benevolence. It inquires after those who need, and helps them. Its sphere is the spiritual. Its purpose is religious and moral development. In our land we have severed the religious and the secular. The State takes cognizance of the overt act; the Church concerns itself with the inner condition, the motive. The recognition of these two spheres as distinct marks an epoch in the history of mankind and is the ground for the separation of Church and State. With us the Church must so commend herself to the enlightened conscience and sober judgment of men that they will voluntarily support her worship and her

teaching. This is the problem before us and upon its right solution depends the perpetuity of our institutions to maintain a free church in a free State.

While the State is organized justice, while the Church is organized benevolence, the home, the third great basal institution, finds its ethical ground in both justice and benevolence. Its natural basis is biological, the necessity for the preservation of the species,—but it is raised into the realm of the spiritual and becomes a sacred relation by being imbued with the principles of morality and religion. America is the land of homes—a land where a larger number of persons own their own houses than elsewhere; a land where more than anywhere else, woman has a position of justice and equality, a share greater than elsewhere in the mental and moral wealth of the world. The home is not only the nurse of those milder virtues which the world calls best, but is also the parent of the sterner virtues which the world calls heroic. Out of the homes of America went, now nearly four decades ago, the two million volunteers who stood the stress and strain of the great civil conflict; and only from homes could such men have gone. They could never have come from the harems of the Orient. A careful student of human development tells us that the Aryan race has become world-conquering because of monogamy and the home. No polygamous nation can become, or remain, great. Our majestic position among the nations of the earth, achieved in time so brief, has been achieved because of the American home, because of the reverence paid to the American mother. As long as America is the land of homes, as long as our republic has its roots in such soil, nothing can shake its deep-seated strength. God thinks more of a land covered with Christian homes than he does of a primeval forest.

Civilization has also its products. It develops sciences, useful and fine arts, literatures, philosophies. It cannot be said that we have yet contributed greatly to any of these departments except that of the useful arts and inventions. Nor are we to regard this with discouragement. We have had as our first task the mastery of our physical environment. To bring a continent under cultivation, to found cities, to build up a political system in many respects new, this has tasked the mind and heart of the people for these two centuries. Our poet will come by and by. The poet is the flower of a civilization, not

its root, nor trunk, nor leaf, nor fruit. When one epoch is passing and another is unfolding from it, then the poet appears, to embody in immortal verse the epoch that is passing, as Shakespeare did for the kingly epoch; as Milton for the Puritans; as Virgil for the Roman Commonwealth; as Homer for the heroic age. In other words, we are not writing an epic, because we are now enacting an epic, and that is the greater.

III. Whether a nation is to endure depends not only on mastery of its physical environment and the development of civilization, but also upon its willingness and ability to diffuse its culture. If all the wealth, if all the culture, if all the political power of a people be the exclusive possession of the few, then the few will become corrupt and selfish, the many will become corrupt and indifferent and the nation will fall either by internal factions or from a foreign foe. It is conceded that no tribe or people or individual starts upon a career of moral development except from an impulse from without and from above. It is also true that a people, who have developed some moral principle and who do not diffuse and communicate the principle, will perish. The Athenians reached the highest point in mental culture of any nation before or since. No philosophers, no poets, nor orators have surpassed theirs. But they did not diffuse their culture down among the slaves and tradesmen, ten times as numerous as the free citizens; and when Alexander took up the culture of Greece to sow it broadcast over Asia, Athens refused the great call and perished.

We have before us a like task, but of greater magnitude. The fact meets us at the start, momentous, but commonplace, that each generation must moralize and imbue with its culture the succeeding one. The task must be perpetually renewed—and renewed in our case with a population now numbering probably seventy-five millions. Then we owe a debt of religion and morality, of civilization to the Aborigines, now nearly as numerous as when that fateful third of July dawned a hundred and twenty-one years ago. The efforts to convert the Indian to a higher religion and more advanced civilization by the fathers were, perhaps, not so wisely directed nor so persistent as they might have been. The work, at any rate, remains undone in our day. More vital still, there is within our borders, brought hither

by compulsion, a vast and increasing population of lower type from whose destiny that of the nation cannot be disjoined. Of these there are some eight millions, one-sixth of whom are of mixed blood. They have received while in bondage as much of development as can be gained from compulsory labor; not that there is much educational value in such work, yet it is not so hopeless as the idleness of the savage or the tramp. The home, long denied them by their condition, may now be theirs; ownership of property is now possible to them, with the vast educational value that it brings; reading, once a penal offense, now opens to them a chief avenue to the thoughts, feelings and aspirations of the world. Movement from place to place, once forbidden, is now permitted; and with it the breaking up of the inertia and stolidity inseparable from remaining always in one place. Especially the same language opens the way for the influx of the moral forces of the time and paves the way for assimilation in thought and action. So we may hope that in the course of a few generations the fear of this question may be set at rest and in a few centuries the problem itself be solved.

The ten millions of foreign-born, being nearly all of the Aryan race, present a less serious problem. English soon becomes their language. Now, language expresses our way of looking at things, our thoughts about things, and consequently all who use the same language must look at things in substantially the same way. At the same time, to simplify the problem, difficult enough at best, paupers and criminals and undesirable immigrants should be excluded. The defective and delinquent classes present a more difficult problem. There are in our prisons some eighty thousand; in our almshouses some seventy thousand. Our highways swarm with tramps. Our asylums and almshouses are a credit to our kindness of heart, but a reflection upon our wisdom. To point to them as an evidence of our civilization is as "if a physician should point out as a proof of his skill the fine monuments upon the graves of his patients." Three things seem to be needed in the case of adult delinquents; isolation from society so that they cannot commit crimes; separation from the youth so that they cannot educate them in crime; and the segregation of the sexes so that they will not breed others like themselves.

What then are the forces upon which we must depend to diffuse

morality and religion so that the terms of our lease in this third respect may be complied with? Chief is the moral force of the age—that which you think, that which you feel, that deed which you do or will to do, that which you are; that, multiplied by millions, constitutes the moral force of the age. It is the sum of the thoughts, the feelings, the volitions of a people. It is ubiquitous, it is plenipotent. It seizes the child at birth; it enfolds him and guides his growth, as it is represented in his mother's caresses, his nurse's smile or frown, his playmates' applause or derision, his teacher's stimulation or repression; in his every act, in his most trivial and in his most momentous ones, in all business activities, in all intellectual efforts, acting as stimulus or deterrent the moral force of the age is found and, except a man's feet be planted in another world, he cannot resist it; except he be a moral genius, he cannot rise above it; except he be a madman, he will not wish to traverse it. By virtue of it kings rule; by disregarding it dynasties perish; representing it, parties flourish; expressing it, laws are enforced; bereft of its support, institutions fall in decay.

The highest service, then, which a man can render his age is to think high thoughts, to cherish pure and ennobling sentiment, to do righteous and beneficent deeds; to be a man. He will thus be a power which makes for righteousness in this world, a factor in the solution of the problems of the age.

As making this moral force effective in the formative period of life, we must assign a high place to the school; to the colleges with their thirty thousand instructors and one hundred and fifty thousand students; to the public schools, with their four hundred thousand teachers and fourteen and a half million pupils. In these schools one language must be used, and that the English; one flag must be honored, and that the stars and stripes; one morality must be inculcated, and that the morality of the decalogue and the sermon on the mount. Close beside the school we must place the press as a power to bring the moral forces of the times to bear upon every individual. I refer to literature in general; I refer to the book and the pamphlet, and to the more than twenty thousand periodicals issued in our own country. The man who connects himself with the activities and thoughts of his time through the press becomes a citizen of the world, a student of every university, a partaker of the universal Ethos.

Besides this diffusion of intelligence and of moral force, there must be a diffusion of political responsibility and privilege. It was one of the errors of the older writers to call a monarchy a strong government,—a democracy a weak one. If in a republic every citizen feels himself to be a part of the State, there can be no stronger government for all purposes of government than a republic. In our country this diffusion of power has taken place, at least as rapidly as the people were prepared for it. But it is immeasurably educative. I refer not now to the discussions of our quadrennial contests when the whole nation goes into an institute for the study of politics, but to the educational effect upon the men who serve on juries, who serve as justices of the peace, as constables, as members of councils, as street commissioners and supervisors of highways. It is this wide diffusion of responsibility, in official stations, and the selection of these officers by the electors that has made the Americans a great self-governing, self-controlled nation.

The church has as its special problem the development of the morality of the people and the right direction of the religious instinct. Her momentous task it is to reach and raise the humblest and the highest, the worst and the best among men. She has, however, her auxiliaries in the development of morality. I have referred to the home and the State. Let us note that all political, social and financial institutions are grounded in morality and would fall without it. Even the liar succeeds with his short-lived success because most men are truthful. He does not succeed by virtue of the lie, but by virtue of the truth. So every bank becomes indirectly a teacher of morality; nearly all the great railway companies are becoming temperance societies; industrial operations become schools of self-control. We need to take this wider view in order that we may not despair. There are people on the other side of the mountain; there are mighty and world-wide forces working in the hearts of men. There is an increasing purpose running through the ages and "the thoughts of men are widened by the process of the suns."

Nor should I pass over a fact so momentous as that the diffusion of whatever truth we know, whatever civilization we may develop, must not stop with our borders. China developed a high civilization for the times and diffused it widely within her own boundaries, but

she gave nothing out, she received nothing from without, and so became stationary and stagnant. The Hebrews, when the time came to disseminate through the world the priceless truth which was revealed to them, refused and the glory departed from them. Churches in our land of all creeds have heeded the great command to preach the gospel to every creature; it seems from recent events in the Pacific that we are called to partake in the political regeneration of the ancient East. If the call has come, we must obey.

Looking back upon the beginnings, such as they were when by cruel massacre helpless men, women and children perished in this place, while their fathers, brothers and sons were absent with Washington battling for independence; looking around upon the mighty developments such as they are today, we may look forward with hope to a yet greater future. Not that the sky is cloudless; nor that either in mastery of environment or in creation of moral institutions, or in their diffusion, have we already attained or been made perfect. Often the storm is upon the deep of the political seas and clouds hide the stars from our eyes; yet God plants his footsteps in the seas and rides upon the storm. Nations and races which place themselves across the great moral gulf stream are ground to powder. Each tribe, each nation, each individual, must accept morality and act in accordance with its inevitable laws, or perish.

By our own Aryan race much has been accomplished in this land and much elsewhere; and we may confidently expect that our own Columbia, who is reaching forth her hand to the scepter which even now she seems to touch,—the scepter of the commercial and mental and moral supremacy of the world,—will, under God, lead the nations forth into the fuller and brighter day.

ABRAHAM LINCOLN

EACH SUCCEEDING ANNIVERSARY of Lincoln's birth finds his fame increasing. He is better and more widely known today than he was fifty years ago, and he is more fully appreciated. This is due in a measure to the events in which he bore a part. In the fierce light of such a conflict as that of 1861, everyone who took a leading part will long remain visible to mankind. This is especially true of him who was the protagonist in the struggle.

But it is not due wholly to the greatness of the events of which he was so large a part that public interest in everything that concerns Lincoln is so absorbing. It is due to the character as well as to the achievements of the man; to his words as well as to his deeds.

THE SHORTNESS OF HIS CAREER

Lincoln's career of public service was brief. On the nineteenth of May, 1860, he was, unexpectedly to most persons, put in nomination by one of the great political parties as its candidate for the presidency, to which high office he was elected on the sixth of November following. On the fourteenth of April, 1865, he was slain by the bullet of an assassin. His public life was consequently compressed within the limits of four and a half years.

Most great men have impressed themselves on history by the length as well as by the importance of their service. The Earl of Chatham entered parliament at the age of twenty-seven, and continued in service actively until, after delivering his great speech on the American War, he fell in the House of Lords and was carried out to die,—a period of forty-three years. Adams, our own "Old man Eloquent," began his public career as Minister to the Hague at the age of twenty-seven, and continued his service of the public almost unbroken till he, too, was carried from the legislative hall to die,—a service extending over fifty-four years. The military and civil career of the Duke of Wellington covered sixty-one years. The service of Washington as statesman and warrior began when at the age of nineteen he was appointed Adjutant-General with the rank of Major in the Colonial Militia, and continued till the time when, at the age of sixty-seven, he died while in active command of the Amer-

ican Army, forty-eight years later. George Bancroft in his eulogy upon the character and services of Lincoln, delivered before the Congress of the United States, made an elaborate comparison between the career of Lord Palmerston and that of the Emancipator. Some English papers flouted the idea of a comparison of the forty years of service rendered by the British Statesman and the four years of the American. Today, sixty years later, there is no admirer of any statesman, European or American, who would object to having the name of his hero associated with that of Lincoln.

LINCOLN UNIQUE

The fact is, however, that the character of Lincoln does not easily lend itself to comparison with any of the great men of history. The world has come to agree with the insight of James Russell Lowell who wrote as near to the time of Lincoln as 1866:

"Nature they say doth dote,
And cannot make a man,
Save on some worn-out plan,
Repeating as by rote.
For him, her old-world moulds aside she threw,
And, choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new."

A great French sculptor after months of study upon the masque and photographs of Lincoln declared: "I can do nothing with that head, and I doubt if anyone in these times can. The more I studied it, the more difficulties I found. The subtle character of its forms is beyond belief. There is no face like it." Another great French sculptor said: "It seems impossible that such a new country should produce such a face. It is unique."

A prophet is not without honor save in his own country. It was reserved for French experts first to see and call attention to the majestic impressiveness of Abraham Lincoln. All that the most widely used school history taught our children for a generation was that "Lincoln was a tall, ungainly man." Hear what on the contrary three of the greatest sculptors of modern times have to say concerning the photograph of Lincoln taken in 1863, shortly before the

delivery of the Gettysburg address. These sculptors we are told were astonished at its original and imposing presence. "It is a new man; he has tremendous character," they said. Professor Bartlett says concerning the photograph: "It struck me as the most original, easy, dignified, and impressive representation of a man in a sitting position that I had ever seen." Of course, Lincoln was not an Apollo, nor a dancing master; he was not pretty: but concerning his profile, it is declared by an expert that it does not "lose in character by comparison with the profile views of Washington and the Greek Jove, the last being regarded as the most majestically impressive face in existence." The same expert authority declares that Lincoln sat with more than kingly *ease* and dignity. His law partner, Herndon, says that when speaking Lincoln always stood squarely on both feet, and never leaned on or touched anything while speaking. The reason he seemed strange, and to shallow minds grotesque, was that he was unique in mind and character, and his bodily frame expressed this uniqueness. Professor Bartlett, from whom I have quoted, declares that this physical frame is vitally related to "one of the most wonderful beings that has appeared upon earth—a mysterious being who came into the world against its convention, who performed functions as unique as they were far-reaching, and who left the world by the old, mysteriously cruel, road so often trod by its noblest."* In speech, when his subject got hold of him, there is but one opinion as to Lincoln's personal appearance. All agree that "he was immensely imposing and dignified." His eyes were wonderfully expressive. As has been said, "No such eyes were ever seen in mortal head, and no such setting was ever given to any other eyes." It was in the total impression of the man, his height, his enormous physical strength, his complete composure and command of himself physically and mentally, a natural grandeur of demeanor that everywhere commanded respect,—in this they will see the true Abraham Lincoln in the centuries to follow.

A KING AMONG KINGS

Lincoln was not a king among beggars, but a king among kings. In his cabinet sat William H. Seward, Chief Executive of the Empire State, Senator and party Chief; Salmon P. Chase, Governor of Ohio,

* McClure's for August, 1907.

Judge, Senator, Chief Justice of the United States; the astute Cameron; the thoughtful and conservative Bates; all his chief presidential rivals went into the Cabinet. In the Congress of that day, too, sat men like Fessenden of Maine, Collamer of Vermont, Sumner and Wilson of Massachusetts, Preston King of New York, Thaddeus Stevens of Pennsylvania, Benjamin Wade and John Sherman of Ohio, Lyman Trumbull and Elihu Washburn of Illinois, and a host of others, each of whose names means history. In the executive chair of Massachusetts sat John A. Andrew; in that of Connecticut, William A. Buckingham; in that of New York, Edwin D. Morgan; in that of Pennsylvania, Andrew G. Custin; in that of Indiana, Oliver P. Morton Yates; these, with others, are the great war governors whose character, ability and service would make them conspicuous in any age.

It was the day of great journalists. Greeley of the *Tribune*, Raymond of the *Times*, Bennett of the *Herald*, Bryant of the *Post*, poet at once and journalist, were conferring renown upon their profession and their country.

It was an era of war. At the head of the war department was Edwin M. Stanton with ability enough, with energy enough, with virtues enough and with faults enough—of manners only—to fit out six ordinary men. Great generals were in the field, where human powers are tested to the utmost and everything weak physically, mentally or morally goes to the wall; men like Grant and Farragut, like Sherman and Sheridan, like Thomas Meade, to find names equal to whom you would have to turn many a volume of history, and for superiors you would turn in vain.

Lincoln was matched against great political leaders of the South, men to whom politics and diplomacy had been the study of a lifetime, men who had inherited the traditions of generations of statesmen. Matched against them, he so bore himself that, when the first cannon ball went hurtling across the waters against Fort Sumter, he left them without excuse before the conscience of the world, and with no defense at the bar of history. Brought into diplomatic intercourse with the hostile governments of Europe, he so conducted affairs in the midst of numberless difficulties, that the enemies of our nation, though eager for an excuse to strike, could find no reason for

delivering a blow. There was in him a mingling of patience, of wisdom and of strength that baffled the cunning devices of courts and set at naught the councils of kings. Compare the diplomacy of Napoleon III and his minister on the eve of their war with Germany in 1870, with the diplomacy of Lincoln; or read the letter of Seward to the President, April 1, 1861; or read the speech of Gladstone in 1863,—a speech of which he afterwards repented and for which he apologized,—if you would appreciate how much Lincoln towered above the men of his time.

Then was needed all the more a man of such purity of character, of such unselfish patriotism, of such wisdom and firmness, of such courage and patience that he could hold in substantial unity the jarring factions, the clashing interests, the variant opinions of the brilliant men who, in cabinet and field, in legislative hall and on public platforms, each roused by the great contest to the highest tension of his powers, also not without personal ambitions, were pushing with energy their individual views and interests, and who certainly would, if not held in harmony by some hand strong enough, infallibly wreck the cause for which they fought. Such a man, a hand thus strong, was found in Abraham Lincoln, "the one man unmatched among forty millions."

LINCOLN'S PREPARATION

Abraham Lincoln is not to be regarded as an accident. He was born for such a time as that. He cannot, of course, be explained by heredity and environment. These are conservative. By heredity there go down to the next generation the qualities of the preceding. All moral progress is by the genius, the seer and the prophet. Such was Abraham Lincoln. We can no more explain his genius in statesmanship than we can the genius of Burns in song or Kelvin in physics. They were what they were. Learned words may be multiplied, but they get no further than that. But genius does not dispense with education and development. It is a characteristic of genius to grow.

Lincoln was a highly educated man, though not in the technical sense. What is education? When the child sitting on your knee asks what holds up the house, and then what holds up the earth, then what sustains the sun, his education has begun, but not before. He is

trying to think, to think through to the finish; in the words of Lincoln himself, "to bound the thought on the north, the south, the east and the west." It may have been fortunate for Lincoln and for the world that he was permitted to take his own way to the best education. The man of genius needs little direction and no stimulus from without to urge him forward or to keep him in the right way. Such a mind selects and assimilates the best within its reach.

Yet if we were today to select the best in the way of books from the whole range of literature we could not select better than the ones that were pondered by the young farmer of Illinois. What biography could a youth read preferable to the life of Washington? Washington, whose surveys as a lad of sixteen are among the most accurate extant; Washington, who at the age of twenty-two had placed upon his courage, his judgment and heart the cares of a struggling commonwealth; Washington, who at the age of forty-three took command of the military forces of the colonies and, without the support of an organized government, for eight years held his own against one of the strongest nations on earth,—practically one man against an empire, and the man won; Washington, who in the interregnum from 1783 to 1789 formed the sole bond of union for the scattered and discordant commonwealth,—their moral autocrat, something unique in history; Washington, who more than any one else, organized those jarring states into a Nation with a constitution to which he more than any other gave form and vitality,—a constitution which has continued almost unchanged as the instrument of government for millions of people, and to whose continuance no prophet ventures to set a limit; Washington, who by the power of his character, by the solidity of his manhood, by the soundness of his judgment, and the wisdom and practicality of his political principles, above all by his unselfish patriotism and moral worth has been with the consent of all nations raised to the august position of a legislator for mankind. What character better for forming his own, what principles better for his guidance, could the youthful Lincoln have had than Washington's?

Lincoln's education was effected in part by the study of law, and no training could be better than that received from the luminous expositions in Blackstone's Commentaries on the Laws of England.

A favorite study with him was Shakespeare with whose marvelous delineations of human character in all ranges Lincoln so saturated his mind that his thought and language became Shakespearean. His knowledge of Shakespeare was not something external, to be quoted, but internal, a part of himself informing his speech in its inmost essence.

Lincoln's mind was essentially religious, almost mystical, and so we are not surprised to learn that his imagination and feeling were early and constantly fed upon the visions of the Dreamer of Bedford jail, who saw, with a clearer eye than the physical, the progress of the Christian Pilgrim from the City of Destruction, through the Slough of Despond and onward to the Celestial City. But most apparent in his speeches is the style, the elevated morality, the lofty principles of the English Bible. This book was in a real sense the man of his counsel. His last inaugural, considered by himself his masterpiece, is saturated with scriptural principles and with Biblical language.

No man who wishes the choicest culture today can do better, whatever may be his vocation, than spend his days and nights with the English Bible, the Pilgrims' Progress, the dramas of Shakespeare and the Commentaries of Blackstone. Whoever has made these his own by patient, continuous and loving study is a liberally educated man, whether he has spent in the schools one year or twenty. Such then was the education of the young Illinoisan on the literary side,—such the books, few in number but great in quality, that formed his mind and character.

An open-minded man in public life receives much of his training from his opponents, and in this sense Lincoln received more of his political training from Stephen A. Douglas than from an other man. Douglas came from Vermont to Illinois as Lincoln came from Kentucky to the same state. They were constant rivals at the bar and on the political platform for years. Douglas was regarded as one of the ablest debaters in the United States Senate, and was reckoned by James G. Blaine as one of the three greatest parliamentary leaders this country had produced, the other two being Henry Clay and Thaddeus Stevens. The reputation of Douglas has suffered from two causes. The first that in the great debate in 1858, he did not com-

pare with Lincoln. But few could compare with Abraham Lincoln. Edward Everett is justly regarded as one of the greatest orators this country has produced and his oration at Gettysburg is ranked as one of his masterpieces. Yet the oration of Everett was thrown into eclipse by the brief address of Lincoln occupying some three and one-half minutes. We must also remember that the British *Quarterly Review*, not a friendly critic, declares that to find a parallel to Lincoln's Gettysburg address we will have to go back to the address of Pericles, a space of 2300 years.

Another cause for the decline of Douglas' reputation was the Kansas-Nebraska bill, which led the way to the Civil War. But we must bear in mind that, in those trying times, Union men were willing to concede everything to the secessionists in order to save the Union; and Douglas was a Union man to the core. When the time for decision came, he left no doubt as to where he stood. It mattered much to the Union cause that he, who had received 1,300,000 votes for the Presidency, who had as large a personal following as any statesman of the time, should take a decided stand for the preservation of the Union. His speeches in the Senate, his speech in Pittsburgh, and especially his great speech in Springfield, Illinois, were like trumpet calls echoing through the land, and as men heard they started up in embattled hosts.

It was by rivalry with such a man that Lincoln sharpened many of his own weapons, and developed the keenness of aim that directed his missiles to the heart of the subject.

MENTAL CHARACTERISTICS

Lincoln was a man who saw things clearly and saw them in their total relations. He pondered all subjects deeply. He grasped the fundamental principle and isolated it from unimportant particulars. The principle he was then able to apply to situations as they arose. He had confidence in the right. Truth is mighty and will prevail, was with him no mere sentiment; it was the guiding star of his life. "Let us have faith that right makes might; and in that faith let us dare to do our duty, as we understand it" are words uttered at Cooper Union in 1860. "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish

the work we are in," are words in the second inaugural a few weeks before his death. Reverence for the right and firmness in the right were no new ideas with Abraham Lincoln when he became President. It was his ardent desire for the truth that enabled him to see so clearly. Like Plato's true philosophic statesman, from his youth up he strove intensely after all truth.

No one felt more strongly than Lincoln that a Higher Power and a loftier wisdom than man's was guiding and leading the great struggle for the nation's life, and by no one has the thought been better expressed than by him: "No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God who while dealing with us for our sins, hath nevertheless remembered mercy."

Lincoln was kindly and gentle in all his words and deeds. Amid all the passion of Civil war, he never showed any bitterness either toward the enemy or toward political antagonists. I have found no word in his speeches or letters during that time that has an unchristian tone. In this respect he has no parallel among civilians or warriors on either side.

There is an accretion of stories illustrative of his tenderness, but here is one I happen to know personally. There lived in north-eastern Pennsylvania near Scranton a patriotic mother of four sons, three of whom were in the Union Army. One of these, a captain, was smitten with typhoid, and the mother hastened to the hospital near Washington to assist in caring for him. As soon as he could be safely moved, the mother was anxious to take him to her home where she could better care for him. She tried in all quarters to secure permission but in vain. But women are not easily discouraged; in their dictionary there is no such word as impossible. And so the mother sought an interview with the President and obtained it through the member of Congress representing her district, Galusha A. Grow, at that time Speaker of the House, afterwards Congressman-at-large. When admitted to an audience, the mother, a fluent talker—I knew her well—told President Lincoln that she had three sons in the service, and a fourth, a lad, too young to go. "But," she added, "if the war continues till he is grown and the country needs him, I will not hinder his enlisting to fight for his country. All I ask is permission

to take my invalid son home with me, nurse him back to health, and then return him to his company."

A mist seemed for a moment to shroud the luminous eyes of the President, and he gave the requested order.

The young soldier recovered, returned, and soon after fell, leading his company in a charge at Fredericksburg. The Post of the Grand Army in his native town bears his name, fittingly bears it, and just as fittingly the Ladies' Auxiliary bears the name of the devoted patriotic mother.

There were tens of thousands of such mothers who justified what Lincoln said at a Fair in Washington, on March 18, 1864. "I am not accustomed," said he, "to use the language of eulogy. I have never studied the art of paying compliments to women; but I must say that if all that has been said by orators and poets since the creation of the world in praise of women were applied to the women of America, it would not do them justice for their conduct during the war."

This tenderness and consideration for women were not the offspring of weakness, but of strength. Never was a more independent thinker. What Herndon says of his attitude, that he never leaned on anything while speaking, was true of his thinking. He never leaned on any man's understanding. He listened to all. He weighed all arguments but no one knew what he thought till he himself announced it. In administration, no question was decided finally till he spoke, and then it was regarded as settled. This "firmness in the right as God gave him to see the right" was a main element of his power over the minds of men.

On the main issues in which principles were involved, Lincoln decided with unerring clearness. In details he made mistakes. This is only saying that he was a man and therefore fallible. But having read recently the eight volumes of his published writings and speeches, I can say that in the writings of very few have I found so little that in the light of fifty years would need to be altered. Having also read ten volumes of epoch-making speeches extending over more than two thousand years, I find none superior in moral elevation, correct thought and dignity of expression to the best of the addresses of the Great Emancipator.

THE MYSTERY OF LINCOLN

It would not be possible to set forth Abraham Lincoln adequately in one discourse. The literature concerning him is becoming enormous. Nearly every contemporary statesman and orator has left an estimate of his character and services. The last word has by no means been written. What the sculptor said of the masque of Lincoln can more truly be said of his character. I doubt if any one in these times can adequately portray him. Col. McClure expresses the opinion that not any of the friends of Lincoln, even the most intimate, fully knew him. He revealed himself to his associates so far as the present business required, but no farther. It was hardly correct to say that he rose to each occasion in the vast, intricate and perplexing events in which he was chief. It would be more accurate to say that he met on a level or perhaps descended to each emergency. So broad was his grasp of fundamental truth and so keen his insight into reality, that he came to every problem as a master comes. He impressed all the great men who came in relation with him as a man of immeasurable reserve strength. David Dudley Field, who knew closely all the leading men of his time, has left a record that only one man surpassed Samuel J. Tilden in pure intellectual power, and that one was Abraham Lincoln.

Lincoln was always greater than the deeds he did, greater than the words he spoke. What impresses us most in Niagara is not the masses of water tumbling over the rocky brink, but the great inland seas, Superior, and Huron, and Michigan and Erie, which though invisible to sense are the inexhaustible supply of the visible flood,—vast in itself but infinitesimal in comparison with those mighty reserves of power feeding it. It is this feeling of reserve of strength which made the might of Lincoln's deeds and words.

It is this also which enshrouds his character with mystery. He was with his times and his contemporaries but not of them. In this respect he is like the myriad-minded Shakespeare. Shakespeare's contemporaries easily comprehended Ben Johnson; he was like themselves, only greater. Not so Shakespeare; his was not a mind which could be fathomed and measured with line and plummet, or its boundaries set by compass and chain. So there were needed other times and

another nation to divine his unparalleled greatness. The same is true of Abraham Lincoln. His own contemporaries did not know him. It will be for other times and other nations to measure alike the greatness of his deeds and the wonder of his character, a character presenting to Psychology the most intricate and difficult problem that for a thousand years it has had to face. To the believer in a Divine Providence which shapes the course of men and nations, turning the hearts of kings and peoples as the rivers of water are turned, there is no life which seems more clearly the expression of the Divine foresight and care than the life of Abraham Lincoln.

IMMORTALITY IN THE LIGHT OF SCIENTIFIC RESEARCH

READ AT THE BAPTIST CONGRESS, PHILA., NOV. 12, 1903

THE CHAIRMAN: It is with peculiar pleasure that I call the name of the next appointed speaker. If it were not forbidden the presiding officer, I should be very glad to say some things concerning him, as a thinker and doer in our denomination. I would say, however, that notwithstanding the great men and the strong men that we have had, we have none who stand more deservedly high than he. I have the very great pleasure of introducing to the Congress, President John Howard Harris, D.D., LL.D., President of Bucknell University.

IMMORTALITY IN THE LIGHT OF SCIENTIFIC RESEARCH

Prior to the question whether we shall live hereafter is the question whether we are living now, or only existing; whether we are personal beings or physical effects. Fundamental to both is the question whether the ground or cause of the universe is a personal Being or a force or forces. It is futile to ask whether we shall live hereafter if we do not live now, and we cannot live now or hereafter if in the universe there is no life, but only mechanism. What light does science throw upon the problem of the universe? For while the solution of that problem is the province of philosophy, the materials must be furnished by science. It is not yet three centuries since Kepler showed that the planets move in ellipses with the sun at one focus. Newton followed with the law of universal gravitation, that every particle of matter in the universe attracts every other particle directly as the mass and inversely as the square of the distance. Subsequent astronomers proved that the binary stars revolve about their common center of gravity in ellipses. The thought discovered by Newton was thus seen to extend to the stars. Amazing thought, that the tread of your feet on this platform disturbs the farthest star! Astronomy, therefore, declares that the world is one, that it is an order, that it is mathematical. But the mud in the gutter, is not that

chaotic? The chemist analyzes the mud in the gutter, and shows that it and all matter is arranged in mathematical ratios, and, further, the chemist declares that "each of these particles is forever solving differential equations which if written out in full might belt the earth." The chemist, by means of light which speeding through space with the inconceivable velocity of two hundred thousand miles a second has been, perhaps, a thousand years on its way, finds that the stars have the same chemistry as the earth.

The biologist finds minutest teleology in all living things, in the tree of the forest, in the lion of the desert, also in creatures so small that a hundred thousand of them could congregate in a space no larger than the head of a pin. The astronomer, the chemist, the biologist and the mathematician, with his doctrine of chances, have ruled out chance as an explanation of the universe. Now, the alternative of chance is not necessity or fate,—a phrase which means simply that things are so because they are so; but the alternative of chance is a personal Power sufficient for the production of the effect, including also the mathematical order and teleology, a Personal God. That is the reason that out of two hundred and forty-four scientific investigators of Europe who answered a question as to their religious standpoint, two hundred and twenty-seven were believers in a personal God, only three were anti-Christian materialists. To the fundamental question these searchers of nature give an answer in the affirmative, there is a living personal God. On the other two questions under consideration, they have no word.

Let us turn then to man, and first to the theory of knowledge. Thought is fundamental to things, and the categories of thought are not merely correlative to things but are logically anterior. Hume, starting out from the premises of Locke, showed by unanswerable logic that theology as a rational system is impossible, that ethics, except as a science of utility, is also impossible. Kant, examining the doctrines of Hume, saw that by logic equally unanswerable it could be proved from the same premises that pure mathematics is impossible. This awaked Kant from "his dogmatic slumber," and he proceeded to examine anew, and to the bottom, the foundations of knowledge. After fifty years of investigation by the keenest intellect ever bestowed on man, he announces as his conclusion that at the basis of all

knowledge lie three postulates, the world, the knowing spirit, and God, the ground and unity of both. So that I cannot, with logical contradiction, say that I see that plant, and at the same time deny the existence of God. At the root of perception and mathematics and all science lies the postulate that this universe of thought and of things is grounded in a rational Being.

Man can reason. Pure mathematics is possible. The brute can think by association of particulars, but it cannot form synthetic judgments *a priori*, and so can have no pure mathematics; nor can it form a general principle from induction of particulars, and so cannot reason. Now, reasoning implies assent to a proposition, and assent can be given or withheld only by a free being—a person. So the theory of knowledge gives an affirmative answer to two of our questions,—the ground of thought is personal and rational, and we also are rational, personal, free.

Kant further showed that all thinking is a synthesis, a grasping of the manifold in the unity of consciousness. The brain, then, does not think, for the brain is a manifold; even each cell is a manifold. In consciousness alone is the only verity which we know. The difference between consciousness and matter is polar. While consciousness is related in its activity to the brain as the sun is related to the earth, mind activity is different from brain activity, cannot be deduced from brain activity nor resolved into it. Further, the higher the form of mental life, the less it is dependent on the brain. We cannot look at a red sky and perceive it blue; but while looking at a red sky we can image a blue one. Still less dependent is concept, judgment, reasoning, upon the brain. Half the cerebrum may be removed without impairing the reasoning powers. In the case of intuitive, necessary truth, no one can become so deranged by brain disease as to imagine a thing as otherwise than in space and occupying space, nor an event as occurring without a cause. The inference is justified that mind may continue to live and think when separate from its present body.

In the sphere of ethics we have a two-fold view. First, the moral life is part of the universe to be accounted for. The cause of the universe must be adequate to account not only for star and earth-worm, but also for Newton and his mathematics, Plato and his philo-

sophy, Paul and his theology, yes, and for Jesus and all that through the centuries has been wrought in His name. The other is the moral law, the moral law in me, which moved Kant to ever increasing astonishment the more he meditated upon it. In that moral law, he found implicated three postulates,—the freedom of the moral agent, the immortality of the moral person, and God the author of one and the guaranty of the other. Here belongs the ground for the belief which depends upon what has been called the prophetic power of conscience, “the dread of something after death” of which Shakespeare speaks.

Passing from these considerations and only adverting to the belief which rests upon the correlate which we may expect to the universal desire for immortal existence, we will look at the problem from the principle of sufficient reason. This principle arises out of the fact that all that is, is grounded in reason. The Cause of the universe is Himself rational and His universe of persons and of things is grounded in reason. Whatever is, is what it is, and where it is, and when it is, because the plan of the universe demands that it be in that way and there and then, and not otherwise. No thing or person has any claim to begin to be, but begins to be because the plan of the universe demands it; nor does any person or thing have any indefeasible right to continue to be, but the continuance depends upon the plan of the universe; and when the plan of the universe no longer requires the person or thing to be, then it ceases to be that person or thing. As to what the plan of the universe requires, the Author and Executor of that plan is the sole judge and from that court there is no appeal. If, then, the plan of the universe requires that I continue to be as a person, I will so continue, and otherwise not. Here, then, we note two facts. The one is the moral law, a fact of eternal significance—for however old the sun may be the moral law antedates it; however long the sun may last, the moral law will survive it. The changes of the seasons do not affect it, whether they be the vast cosmic seasons told by the horologe, each stroke of whose bell is a million years, or the summers and winters of our planetary years. Right is right everywhere and always, and other than the wrong wherever God is. Upon that moral law as the key-stone of my nature I am built. The second fact is that the standard of that law is perfect and its goal infinite. Now I find myself bound

by my deepest nature to strive toward that goal; a goal which I continually approach but never reach. The problem of my life then is infinite. As a consequence of these two facts I may be of eternal significance in the plan of the universe, and I may hope that I will live as a personal moral being, reaching forth toward the infinite goal while God endures.

THE RESPONSIBILITY OF THE COLLEGE FOR THE MORAL CONDUCT OF THE STUDENT

READ BEFORE THE ANNUAL CONVENTION OF THE ASSOCIATION
OF COLLEGES AND PREPARATORY SCHOOLS OF THE
MIDDLE STATES AND MARYLAND

PHILADELPHIA, DECEMBER 1, 1906

HOW SHALL the college meet its responsibility for the moral character and conduct of its students? There can be no question as to its responsibility, nor as to the importance of character. Men of affairs, from the railroad president, employing a quarter of a million men, to the blacksmith seeking one apprentice; philosophers from Plato to Hegel and to the present day, are at one in the belief that the fabric of our civilization rests chiefly not on intellectual acumen, but almost wholly on character. Nor can the college shift the responsibility for the character and conduct of its students upon the Church or the civic community. Even if faculties should ignore or deny such responsibility, which no faculty worthy of the name will do, public opinion will hold them responsible; and should any college become a seed-bed of immorality, it would be abated by the courts the same as any other nuisance. The problem, then, is as to the means of meeting the responsibility.

This may be treated under three heads: instruction, atmosphere, and activity, of which I will ask your attention only to action and atmosphere.

Character, says Novalis, is the completely fashioned will. The will is fashioned aright only by right activity. The duty of the College, then, is to furnish the student ample work and hold him strictly to the doing of it. It is not by emasculating the will, but by energizing and directing it, that manhood is developed. The passive receptiveness and mnemonic glibness, in which the pedantic delight, is not what the world needs nor what the college should supply. No one, says Plato, has ever accomplished anything great, either for good or for evil, who was deficient in energy of will. One moral danger

to a student in college is that his professor will do all the thinking and leave him only the enfeebling work of receiving. The talkers are many, the teachers are few. The system of electives works well. The student, it is found, elects neither along the line of least resistance nor greatest resistance; he elects along the line of greatest interest, which will usually be the line in which he will develop the greatest energy. The interest may not be in the subject, but in the professor. Of Dr. Harper, it was said that he made Hebrew as popular in Yale as football. As every one knows, he did not do this by making the work small in amount. One great advantage of electives is that if a professor will drone, he may be left to drone to empty seats. The plan now widely prevalent of permitting a student who attains a certain standing to take additional work also has a good moral influence. On the other hand, care must be exercised by the college that lessons are not imposed upon the students beyond their ability. No part of a teacher's work is of greater importance or demands more care than the assignment of work; and to nothing else, probably, is so little attention given. If too hard tasks are imposed, it will either kill the pupil's interest or drive him to helps or to cheating. For three-fourths of the cheating in schools, the teachers themselves are morally responsible.

While emphasizing the value of work along lines of greatest interest, the college must not fail to recognize the fact that in life a man must often do work that is not pleasant and continue to work when interest flags, or even ceases. The student, therefore, must learn to determine his actions according to the idea of right, according to principles which do not vary with the ebb and flow of emotion, or with atmospheric changes. He must be imbued with a sense of duty, with a reverence for the moral law, and faith in the Lawgiver that will hold him to right action when the voice of pleasure or of self-interest lures him to other ways. The categorical imperative of Kant seems to many harsh and forbidding but it was the ethics of Kant that overthrew Napoleon and created Germany. It will be an evil day for America, when the students in her colleges are taught to do deeds formally honest, because honesty is the best policy. There is a dignity and sublimity, says Kant, to a man who simply does his duty, whatever the results may be. This simple dignity and sub-

limity of character should not be made impossible to the student by arresting his development at the level of self-interest, or pleasure. Nor should our school arrangements be such as to obscure this central principle. Marks and grades have their place in school economy; even honor lists may have some value; prizes in colleges are of very doubtful utility; but all of these should be kept in subordination to the great concepts of morality, right, duty, manhood.

Each English college has its chapel, its library, its dining hall, and its dormitories, as if sleeping, eating, reading and worship were the fourfold, whole duty of man. But the English college has, besides, its fields for sport, quite as important for the moral development of the student as any of the others. Without these the English college community would soon sink into the sleepy decay of cloister life. In England's play grounds lay capsule the British Empire. And there can be no doubt that the general practice of out-door sports and athletics has greatly improved the moral character of the student body in our land. The gymnasium is a factor different in kind but, in its place, a factor of importance comparable with the classroom and chapel. Besides its positive value in developing the will and power of initiative, physical activity has also a negative value in keeping the student from falling into sensual vices. For he who strives for the mastery must now, as in Paul's time, be temperate in all things and keep his body under. The college, therefore, may meet in part its responsibility for the moral conduct of its students by providing ample facilities for physical exercise and athletic sports. The college should have these under its supervision; but not so closely as to deprive the students of the very important element of freedom and spontaneity, the essence of recreation. The motive in physical sports is personal and may rise into the sphere of duty to self. The element of rivalry, the desire to surpass some one else, cannot be eliminated; it is the essence of games of contest. But there is in such sports a field for the development of fairness, personal honor, and other virtues which may yield valuable results. Team play is morally superior to contests between individuals in the fact that in team play the individual must subordinate his particular will and natural egoism to the success of the team, and must sometimes even sacrifice himself to the good of the whole. In the case of inter-

collegiate contests, the players represent their college, and there is a field for the cultivation of a higher form of morality than in personal contests. Whatever may be our abstract views as to intercollegiate football, for example, our hearts never fail to warm to the young giants who risk life and limb on the field of strife for the glory of alma mater. This intense struggle for honor other than their own cannot fail to have a beneficial effect upon those who take part in the game. At the same time it may be admitted that the very intensity of the struggle often proves a test too severe for the student at his stage of moral development. It takes considerable Christianity to go through a football game and come out without any moral offending. That so large a proportion of men do so, speaks well for the moral fiber of the men and the influence of the game.

Neither classroom work nor physical activities furnish scope for the Christian principle of morality, service. There is, however, ample field for Christian work in the college. The members of the college are not automata, but men, with human feelings and human needs. There will, consequently, be thousands of common every-day opportunities for kindly deeds, which make up the greater part of the moral life, both in college and out of it. This work has been organized and made more effective by the Christian and other kindred associations. Such work is extended beyond the limits of the college into the destitute parts of the cities, into mining towns and lumber camps, a service helpful to the workers, exerting a wholesome influence upon the whole life of the college. Besides such personal efforts, nearly all our colleges are engaged in foreign missionary work, broadening their vision even to the limits of the globe. Some of our larger institutions maintain each a mission and others bear the expenses of a missionary, from whom they receive regular reports. I need only refer to the student volunteer movement, organized with the majestic purpose of making known what they regard as the Word of Life to the whole human race, within the present generation. Those who think the moral tone and religious interest of the colleges is lower than in the preceding generation should read and ponder the records of student organized work during the past twenty years and they will have reason to change their opinion. Religion in the college has become less a matter of feeling, more a matter of service,

and a more wholesome type of manhood has been developed. That college faculties and boards of trustees are fully alive to the good effect of such work on the moral life of the student community is clearly evinced by the buildings rising on many a campus fully equipped with every facility for such service.

Of vital importance to the student is the moral atmosphere of the college. There can be no wholesome mental or moral growth in an atmosphere of suspicion, or fear, or hate. I would not pledge a student not to cheat. I would take his honesty for granted and would expect him to do the same by me. I would not re-enact the Ten Commandments or the Sermon on the Mount. I assume that the student knows them and is trying to conform his life to them. I would not play the detective on the conduct of the student, nor ask any one else to do so. I would not put a student upon his honor; I take it for granted that, as a gentleman, he always is upon honor. Justice, truthfulness, frankness, goodwill, are the native air of manly life. The student responds to fair treatment and tries to make himself worthy of the confidence reposed in him. On the other hand, he resents injustice and despises weakness and deceit. There is no class of persons more responsive to just and generous treatment than the young men of our colleges. The professors must be depended upon chiefly to form and maintain a wholesome moral atmosphere. It is difficult to decide which is the more injurious, morally, to a college, the professor who is repellantly righteous or the professor who is weakly good. But most professors are neither repellant nor weak.

I believe there are no men in any vocation superior to the college professors in manly character, in devotion to truth, in love of their work, or in the value of their service to mankind. The office has always enlisted the brightest reflective intellects of the race. I need only instance in proof, Aristotle, the Greek; Galileo, the Italian; and Kant, the German. It will continue so to do as long as there are men who love truth more than fame, and knowledge than gold. Though poor, they make many rich not only in things of the spirit, but in things of matter, as well. These men make the moral atmosphere of the college; association with them is a liberal education.

There has never been a time in modern education when there was more of friendly intercourse between professors and students

than in America at the present time. This is due, doubtless, in great measure to the democratic spirit of the age. It is due in part, also, to the fraternities, which bring a professor who is a member of a fraternity into close social relations with student members of his fraternity, and this he extends almost by necessity to other students. If any projected tutorial system supplements this friendly and helpful interest of the professors, it will do good; but if it supplants it, it will be an evil. Increase of compensation, concerning which we heard yesterday, will enable professors to exercise more freely their innate hospitality. I am in hearty accord with every effort to increase the compensation of these men whose service is beyond price. Yet, if their compensation should be brought to a level with their merit, I fear that men with that kind of merit would not get the positions.

While the professors are the permanent factors in maintaining a wholesome college atmosphere, the students themselves are a scarcely less potent influence. Great care should be exercised as to the moral character of candidates for admission. It is a fact that the railroad companies are more careful as to the character of applicants for employment than are many colleges as to those asking membership. There should also be a judicious elimination of undesirable elements. No person of evil influence should be permitted to reach the junior year. Before that time he should be known and dropped. Fortunately, the idle and vicious, as a rule, eliminate themselves without faculty action. Power should be lodged with the president of the college to request the quiet withdrawal of any student he may regard, for moral reasons, undesirable. The average of moral character in any college of standing is much superior to that of the same number of young men in any civic community. The average of moral conduct in college is, I believe, higher now than it was thirty years ago; but there is still room for improvement. Many false notions need to be eliminated; many injurious customs, suppressed.

Nothing can compensate to a body of students the loss of the influence that comes from daily communion with the Absolute Person in a chapel service. It raises the spirit into the idea of the infinite and eternal; it re-enforces and purifies all other thinking and feeling. Here, again, all depends upon the spirit and life of the teacher. The religious service may be so conducted as to do measureless harm

or immeasurable good, according to the spirit of the leader. While the college should have its own religious and moral life, the students should not be dissociated from the churches. It is more wholesome for the students to attend upon the services of the several churches than to be secluded in their own special services. It keeps them under a wider range of influences and corrects and broadens their moral views. Pastors should be welcomed and assisted in the oversight of students belonging to their communion. Such oversight they are usually willing to assume, both for general reasons and because they find in college students efficient helpers. The relations of the church to the college should be dynamical, not regulative, much less directive. Whenever pastors attempt direct control of the work of the college, they do harm to religion and no good to education or science.

Few are the young men who will do aught that will bring grief to their mothers, or discredit to their fathers, or shame upon the family name. It is well for the college that the ties between it and the home are strong. Nor do I leave out of sight that other, that master passion, for which a man will leave father and mother.

"For, indeed, I know
Of no more subtle master under heaven,
Than is the maiden passion for a maid;
Not only to keep down the base in man,
But teach high thought, and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

Of course, I do not think that such influence is dependent upon the association of the sexes in the same school; though I am fully convinced from nearly two score years' experience in such schools that in education, as elsewhere, it is not good for the man or the woman to be alone. In this, however, there is room for difference of opinion and practice. Much will depend on circumstances. But there can be no place for doubt that every means should be used to strengthen and extend the influence of home into the college. The American college draws its moral life in great measure from the American home. Without our American home, our colleges would

not be what they are, but something different and inferior. The college owes it to the home, by as solemn an obligation as is possible for any one to assume, to return to the home the youth, not only with increased knowledge but with increased solidity of character and moral worth—that the prayers offered in a thousand homes, such prayers as only a mother can pray, be not in vain and that the expectations of kindred and friends be not disappointed by any failure of duty on our part.

The idea of college as a place of dignified seclusion from the world has passed. Men are not prepared to do their part in the world by shutting them away from the world, but by keeping them in touch with it. The power of public opinion does not stop at the edge of the college campus. The college is a part of the world and its actions are judged more and more by the stricter standards of the world. Daily, the student has brought before him the deeds done in the great world and learns the judgments pronounced upon them. He will also find his own deeds set before the public eye, and what he had his comrades termed bright tricks he finds called boyish folly or barbarous cruelty. All these moss-grown, but not venerable, survivals of a less moral age, our bowl fights, and cane rushes, and hazings are vanishing before an enlightened and illuminating public opinion, expressed through the public press. The press mirrors faithfully the world as it is, including the college world; and if sometimes it shows a garbage heap, the remedy is not in breaking the mirror, but in removing the garbage.

The college, as a corporation, is related, like other corporations, to the State and its charter may be revoked or changed at the discretion of the courts. The student community, also, is in no way exempt from the operation of the law. There is now no benefit of clergy nor, in this country, any special university courts. The college will do all it can to keep the students within that large body for whom laws have no terror, laws being a terror only to the evil doer. But if a student is guilty of a misdemeanor and the law takes hold of him, it is a mistake for the college to shield him from the just penalty of his offense. It is a great day for the student when he learns the futility of his will when brought into conflict with the irresistible will of the State. It is a good lesson for him, also, whether

he learn it by observation or by experience, that the way of the transgressor of the civil law is hard. While the college may properly see to it that no injustice is done the student, it will not shield him from the legal consequences of his deeds. The State comes to the student not only as organized justice clothed with irresistible might but also as a vital embodiment of civilization with a great history; with momentous problems for present decision; and with a yet greater future, all appealing to the thought, the imagination and the sentiments in the strongest way possible. The student in college must be brought to know his obligation to his nation and to civilization and to feel that it is as much a duty and as great an honor to maintain the dignity of the Republic in the sphere of morality as on the field of battle.

By keeping the college in close relation with the home, the church, the community, and the nation, we will find a broader and surer basis for morality than we can find within the college itself.

In the moral life of the college, the past and future have voices scarcely less potent than the present. Every historic college has its examples, its traditions, its heroes. In Dartmouth, the luminous eyes of Daniel Webster still look out upon the student, inciting to eloquent words and patriotic deeds; through the halls of Brown yet moves the stately form of Francis Wayland; and on the campus of Princeton continues visible "that good, gray head, which all men knew." There teach in our colleges not only the living, but the undying, as well. We are not so careful to preserve the traditions of good as are the schools of Europe. They treasure their past as their most valued possession. We have, perhaps, been sufficiently influenced, not to say awed, by the historic grandeur of their ancient universities. We need to learn reverence for our own past, brief though it seems beside the hoary annals of institutions reaching back for centuries. We, too, have our men of no less heroic mold, tested and tried in fires as severe, and coming forth from the refiner's crucible metal no less pure. Let the college reverence the past; but, withal, let it be instinct with joy of the days that are and invigorated with hope for the days that are to be. I would send no son of mine to a college which was not growing; to a college which did not look with confidence to its future and the future of the nation, and of the race. Such hope-

fulness and the energy begotten of it are among the most important fruits of college education. While laying emphasis upon the dynamics of college life, I do not forget the need of certain regulations. There must be the appointed hours for recitation and study, the limitation of athletics, and manifold requirements, even when reduced as they should be, to the minimum. Given, however, a faculty of character, of energy, and sympathy with youth; given a student body with careful exclusion of injurious elements; given as close relation as may be with the home, the church, the community and the State; this, with vitalizing moral instruction and moral activities, with earnest mental work, with ample opportunity for physical exercise, will be the chief reliance of the college in meeting its responsibility for the moral character and conduct of its students; for these constitute the great moral dynamics of college life.

THE PSYCHOLOGY OF CONVERSION

BAPTIST CONGRESS, CHICAGO 1897

WHAT I would have said if I had been the second writer instead of being the second speaker has been said already by Dr. Butler. The only point in addition to those mentioned by him that I would have discussed is prayer. This was omitted probably because prayer has on one side reference to God. But on the other side it is psychical, and I think should be considered in a discussion of the Psychology of Conversion. Laying aside, therefore, the plan which I intended to follow, I will ask your attention to the results of my own experience and observation.

My interest in the psychology of conversion is practical rather than theoretical. For some thirty years I have conceived it to be my duty, my chief duty, to lead men to the knowledge of Christ. Though I am classed as an educator, yet my principle faith and hope for the young with whom it has been my privilege for thirty years to labor has been not education but regeneration, not science but Christ. I am profoundly convinced that a high type of manhood cannot be reached apart from Christ. And, therefore, I have striven to lead men to Christ, and consequently to understand as nearly as I could what conversion is.

Now it may be thought that my belief in the reality of conversion and my interest in it disqualify me from studying it with the perfect indifference which it is thought the scientific man should have. But this perfect indifference is hypothetical only. There is no man who is completely indifferent; especially in the things that concern men. As no man has become an entomologist unless he loved insects and in a certain way had faith in them, so I suppose no one can understand this question of conversion unless he have a certain love and a certain faith in it. Faith and love seem to be the eyes of science as well as of religion.

My observation is limited in three respects. There have come under my observation only a few hundred instances. I did not regard them at the time as cases for psychological study; that would have

been profanation. The men and women with whom I have had to deal have been intelligent, thoughtful, moral. Therefore, I have not had any abnormal or marvelous cases; none who have seen visions or heard voices; but men who have reflected, chosen, acted.

The first step in conversion is to secure a conviction of the contrast between the actual and the ideal, between what a man is and what he ought to be. Not the absolute ideal;—for the absolute contrast of the ideal and actual will never be done away; but I mean the contrast between what a man is and what he ought to be and *can* be. So long as a man is satisfied with himself, he will remain where he is. Only by breeding a divine discontent with what a man is, can he be led to strive towards what he ought to be. This has been for me the most difficult task, because I have had to deal not with men guilty of what are technically called sins of self-degradation, but with those who are guilty of sins of self-exaltation. It is difficult to make the moral man feel that he is not what he ought to be and what he could be, and to make him discontented with what he is. Now, in my work, I depend for that result upon the presentation of the ideal set forth in the Sermon on the Mount; and upon the life and character of Jesus. For whatever men may say concerning me and my fellow Christians, they can never say aught against my Master. Even when they condemn me, they confess Christ; for they must say that I do not come up to the measure of the standard of the fullness of Christ.

When men are convinced that there is an ideal of character beyond that to which they themselves have attained, there will arise spontaneously in the soul a feeling of obligation, the feeling that *I ought*, a feeling which brushes aside all considerations of prudence, and in the presence of which passion itself is dumb. If we stopped with this, however, we might have moral reform, but not religious conversion.

If a man is to trust in God and serve Him out of love, he must be led to believe that God is his Father, that God is love. If God were only power or force, it would be prudent for me to get out of His Way, lest I be crushed. If besides He were wise and just, I could respect and fear Him. But I have not found that I could lead men to trust in God, by presenting His holiness alone. Men will not draw near to a consuming fire. It is only when a man feels that

his offense against law is also an offense against love that a real religious change takes place. Moral reform may take place without it. I present God, therefore, as a Father who is willing to help. If conviction takes the form of a sense of guilt, I present God as willing and able to pardon. If it takes the form of helplessness,—the usual one,—I present God as willing and able to help, with the assurance that help and pardon are given in answer to prayer. I have not known anyone to be converted without prayer in his own behalf. Prayer is psychological, being a movement of the soul towards God. One must ask if he would receive.

There must also be a choice made, a decision reached, a devotion of self to God and His work, growing out of trust in God. In urging to this decision I do not appeal to fear, either in respect to things temporal or eternal. Fear is, of course, a part of our mental constitution, and a necessary part. Without it, the individual and the race would perish. But I regard an appeal to fear as out of place in the crisis of the soul's life. Nor do I appeal to the hope of benefits that may come; not even the attainment of the highest moral manhood, nor of heaven. Nor do I appeal to the social instincts, either to be with other friends who have chosen Christ, or to meet friends who have gone to the better land. Nor would I excite the feelings. Pity is sometimes stirred by depicting the sufferings of Christ, and this pity is mistaken for conversion. Christ is not to be pitied, but loved and obeyed; and pity is not the gate to everlasting life. To be sure, there will be feeling; emotion will be stirred. The thought of God and duty cannot be adequately presented, the conception of what we are and what we ought to be, without moving to its inmost depths the soul that hears. No man can think upon those themes with any persistence and depth without feeling his cheeks blanch at the thought of his responsibility and the magnitude of the issues involved.

The devotion I urge is devotion to God in Christ as Master and Lord. I do not call it self-sacrifice, which I do not consider a Christian idea, nor the surrender of objects of desire. It is important to avoid asceticism. The man who devotes himself to Christ and His work will cast aside many things; but he must not be urged in the beginning to cast aside these things, lest he imagine that casting aside pleasures is winning Christ. When he comes to love Christ, he will

lose his care for many things. But he should devote himself to Christ and Christ's work as the mother devotes herself to her child, as the lover devotes himself to his beloved. In this self-devotion, which is not sacrifice, he gives himself with all the powers of self to the service of Christ. The purpose of God is the development of character, of the man, in knowledge, in feeling, in will, to the full stature of manhood in Christ, the personal Christ; development not in the truth, a mere abstraction whether embodied in creed or still less in platform rhetoric, but in the personal Christ in whom dwells all fullness of reality. In leading a man to God through Christ, I do not permit anything to intervene. I urge upon him the choice of Christ as Saviour and Lord, because he ought so to chose. I urge him to take upon himself, in Christ's strength and for Christ's sake, to do during all his life, now and irrevocably, his part of the work which Christ is doing in the world. I urge him to devote himself and all his powers to God, because he ought so to do; for when the majestic thought of God and duty to Him takes full possession of a soul, it gives a unity and a power to the life that nothing else can.

I have in this address omitted reference to the work of the Holy Spirit, because my theme is the psychology, or human side of salvation; not because I do not believe in the necessity and reality of the Spirit's work.

RELIGION AND MORALITY BOTH INSEPARABLE FROM MAN'S NATURE

AN ADDRESS BEFORE THE ROBINSON RHETORICAL SOCIETY OF THE
ROCHESTER THEOLOGICAL SEMINARY, MAY 17, 1892.

ALL QUESTIONS concerning man as a personal, social or political being find their answer at last in ethics. Ethics, in turn, is inexplicable except in the light of religion. Whenever, therefore, human interests may with propriety be considered, the questions of morality and religion may be discussed there also. Especially appropriate is a discussion of religion and morality on this occasion when young men are about to leave the scenes of preparatory study, to enter upon their life-work as preachers of religion, as teachers of morality; and in this place famed for the instructions of that leader in ethical thought, Ezekiel Gilman Robinson, and his not less illustrious successor.

True religion is the realizing of God as He is; true morality is acting like God, as an expression of the inner realizing of God. Religion and morality are inseparably connected both as cause and effect, and in the nature of man. Man is religious; he is also moral. He may be irreligious, but he cannot be non-religious; he may be immoral, but he cannot be non-moral. The question is sometimes asked whether religion can exist without morality or the reverse. As abstract conceptions, no doubt they can; such power we have of holding in consciousness any objects of thought whatever. But man as a living, acting being does not have one compartment in which he may put his religion and another in which he may put his morality; and one of the compartments be full and the other empty. Religion and morality, moreover, are not things, but they are characteristics of personality, and apart from the person have no existence whatever. In the person they co-exist, being in the ground-plan of the soul.

Of the two, however, religion is primary. Man is not an exogen, that he can bear fruit though decayed at the heart; an endogen, rather, in which if the heart be dead, all is dead. The word spoken sixty generations ago on this topic is still the final word: And even as

they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting.

Man is personal. He thinks, he feels, he wills. He is in the image of God. He can therefore in his soul realize God. As an intellectual being, he can know God. God is not out of relation to His creatures. He is the absolute, in that He is not in a relation of dependence upon His works; He is not absolute in that He is wholly unrelated. He is so related that He may be known. In religion man realizes the knowable God. Religion is not founded upon ignorance, but upon knowledge. Knowledge is not religion, but there is no religion without knowledge. Feeling alone cannot be even religious. Feeling is blind. Feeling cannot even discern itself; much less can feeling discriminate its object either as to what or of what character the object may be. Only a rational being can be a religious being. Here, however, as elsewhere the intellect is instrumental. In order that God may be loved, He must be known. Rightly to know God and rightly to love Him is the fount of true morality.

In religion and morality the question is not what God is, but who He is; it is a question of being, of personal being. Being is fundamental. There is not an eternal immutable morality, which God, seeing that it was good, chose as His morality, and wills that His creatures choose also the same. But He is the eternal one. There is therefore no measure by which He can be measured. He himself measures all and is measured by none. It is futile to ask whether, if God so willed, what is now right would be wrong, for the question assumes that there is some standard by which the Divine being can be measured. It is to erect an abstraction of the mind into a measure of God. Man measures his thoughts by certain fundamental truths, but these fundamental truths are true because they are an expression of God's nature. God is the truth. Being, however, and not the revelation of being, is fundamental.

Therefore God as the Holy One is the standard of rightness. God's holiness is the affirmation of His nature. Whatever also He does is done in accordance with His nature. The foundations of the earth therefore are laid in righteousness. This is a fundamental postulate of ethics. If this world were not an order, an expression

of thought, there could be no rational life in it; if this world were not ordered in righteousness, there could be no ethical life lived here.

He who realizes in his soul God as the Holy One has attained the standard of right. Other standard no moralist has offered. An arithmetic of pleasure there may be, in which pleasures are reckoned according to intensity and duration; but this is not morality. It contains in fact no element of morality. It does not have in it the oughtness which is the essence of morality; nor the love which is its spring. Another arithmetic tells us that we are to take into account not only the quantity but also the quality of pleasures. The higher should be preferred to the lower. But what is higher? Take away this earth beneath me, and there is for me no up, no down, no higher, no lower. Higher, physically, that is nearer the stars; higher ethically, what is that but nearer God? Take away God and there is no ethical standard, no reason why right is right. Nay, without Him there would be no right. A pitiful object a man would be with no earth beneath, no stars above; but no more uncertain in his foundation, no more confused in his bearings than are they who try to construct a morality without God.

Holiness is divine activity according to the divine nature. God then is to be realized by man volitionally. God's holiness furnishes to man an incentive to activity. Moral law is not to be regarded as information, more or less clearly conveyed, of the way in which God orders things in His world. Such would give prudential rules only; such rules as the husbandman gleans from observation of the seasons for guidance in his sowing and reaping. But prudential rules are not moral laws. Moral law is the self-revelation of God as the holy and good. Man, hence, acts according to moral law, when he acts like God. Thus may he be the son of his Father who is in Heaven, if he loves his enemies and prays for them that persecute him, even as the Father makes His sun to rise on the evil and the good, and sends His rain on the just and the unjust. This form of activity, dimly discerned in the works of God, becomes near and effective in the Incarnate.

The man who, in his soul, realizes God the holy, has a ground of hope. Induction of particulars can give no assurance that the world is grounded in righteousness. Too often is falsehood on the

throne, too often truth on the scaffold for any man to feel sure that it will be well with the righteous. By observation alone we could not attain the faith that has enabled the great army of heroes and martyrs to endure, because seeing Him who is invisible. The vision of God alone can enable an Abdiel to remain faithful among the faithless, unmoved, unshaken, unseduced, unterrified. A man must have his center of support in another world, if he would hold fast to righteousness in this.

A man's view of the world cannot but determine his morality. Is this world a fortuitous concourse of atoms? Is there a God unconsciously unfolding His being into a universe without volition, without purpose, without personality? If so, I am but a wavelet rising on the ocean of being, irresponsible, to sink soon and be lost forever. Why should I toil for freedom of thought or of faith for my fellows or for myself, if freedom is only an illusion, the dream of a dream? The butterfly is wiser. Let me eat, drink and be merry. Has the season of mirth passed? Reach me a dagger then. That is wisdom now. Pessimism is the logical outcome of atheism.

But such principles are not true. It is written in the soul of man by Him who made man that they are not true. It is evidenced by every patriot grave from Thermopylae to Gettysburg; it is demonstrated by the Lamb of God struggling up Calvary burdened with the sins of the world, sacrifices which can have no meaning and no justification unless this world is the work of a holy God, and is grounded in righteousness. For surely no ethical being can be required upon ethical principles to cease from ethical activity. The real life therefore must not be given up by the ethical being. But an ethical being may for ethical ends carry the contest against opposing forces to a point that will terminate a physical life and necessitate, perhaps, a transfer of activity still ethical into another sphere. For if the universe is an order of righteousness, man as an ethical being is at home yonder as well as here, and he will be justifiable in permitting the temple to be destroyed, but not in permitting it to be defiled. If he is at one with the Divine activity, he will at last find himself at one with all things. This is very different from the Stoic who thought to find relief from the antagonism of things by himself becoming, through death, a thing. This is indeed the solution of antagonism offered by all disbelievers

in immortality. There will be no difference between me and the clod, if I become a clod. But if I am to be ethical and free, I must be immortal also, that my freedom may be realized and my life task completed. If this world is fortuitous, I have no ethical task. If, however, it is based in righteousness, and power be adequate to the carrying of it to the goal, then there is for me a meaning in life and a justification of martyr sacrifice, that there cannot be if the world is merely drifting an uncentered mass, an orbitless chaos. This world is not drifting, but it is moving toward a goal, directed by righteousness, impelled by love.

"If this fail,
The pillared firmament is rottenness,
And earth's base built on stubble,"

So great an assurance have they in their activity who have realized in their soul God the Holy One, ruling the world according to His own Holy Being.

As the ethics of righteousness, love, finds its ground in the holiness of God, so the ethics of love finds its source and inspiration in the love of God. There may be creatures endowed with intellect and will, capable of knowing God as holy, and of acting in accordance with that knowledge; endowed also with conscience capable of judging self in the light of the revealed God; capable also of the reverence which is the religious response of the soul to God's holiness. Such beings there may be and they would be in a way moral beings, but their actions would be performed from mere tension of will, and would be devoid of that delight which is an essential element of human virtue. I delight to do thy will, O God, is the utterance of a soul that has realized the Holy God, as the God who is also love.

God is love. He is eternally moved to self-communication. Love gives itself. No meaner gift suffices. In the eternally one essence, the eternally three substances are the ever-blissful God in the self-communication of love. The love of God becomes goodness and mercy in His creation. To the creation in each part of it He imparts Himself according to the capacity of each part of it to receive Him. He fills it with His fulness. Each drop of water, each place where life

may be, He fills with living things and rejoices in their delight. He sees His work and calls it good.

God communicates Himself to each according to its capacity to receive. Man, inasmuch as he is a religious being, is able to realize in his soul God Who is love, and to love God, and, like God, he communicates himself to others. Not all creatures are equally near to God. He is not so full, so perfect in the vile man as in the rapt seraph that adores and burns. A truer thought is his who declares: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

If, because He is infinite, there is no difference in the finite, but all are alike to Him, then there is no reality in moral distinctions. Because it had such a conception of God, the Brahmanic religion could furnish no basis for morality; but the nation, while entertaining a lofty conception of Deity, sank into immorality, because it conceived that in the eye of the infinite there could be no discrimination of differences in the finite. God is, however, near to the pure in heart, and near in a way in which He is not near to the vile in heart. He is near to man in a way that He is not near to the beast of the field, though His tender mercies are over all His works.

This conception of God as near, as discriminating, as communicating Himself, has far-reaching ethical significance. Through that conception a man is enabled to respect himself and his fellows. The Word became flesh. In the face of that sublime fact, all low conceptions of human worth and human destiny perish. Your body is a temple of the Holy Ghost, which is in you, which ye have from God. All the lusts of the flesh shrivel at the thought. The greatest of heathen moralists in his ideal commonwealth makes provision for the exposure of infants. Since the Babe was cradled in a manger at Bethlehem, a different estimate has been placed upon children. Man's worth is not comprehended except through a knowledge of God's estimate of man. Looking up to God in His limitless power, His perfect wisdom, His holiness, the vain conceit of self, that shuts out wisdom, vanishes; but when in addition to this conception, there is in the soul the assurance that, notwithstanding His perfection, He thinks upon me, there springs forth not only a love returning to God, but also a respect for self, and a love for self, the root of all virtue.

It is not the moral law in man, so much as the image of God in which man is, and the nearness of God to man that raises man's worth immeasurably.

God is the self-communicating God. The man who realizes in his soul the self-communicating God becomes a self-communicating man. This is the passage from egoism to altruism which the wisdom of this world has not found because it sought it where it is not. He who is loved of God loves God and loves his neighbors also. Christ suffers not a man to enter into his closet, unless he takes the whole world with him and prays after this manner: "Our Father Who art in Heaven." Only as men have come to realize the one God, the Father of all, have they come to accept the one humanity. That conception, humanity, is undeniably of Christian origin. These men around us, what are they? These dwellers by the Ganges, by the Congo, by the Hoang-ho? Are they sprung some from the head, some from the side, some from the foot of the God? What kinship then between the offspring of the head and the offspring of the foot? What communication of myself to any of these upon that basis? But because God made of one every nation of men to dwell on all the face of the earth, and because God who is love has thereby taught me love, I will communicate according to the law of love to those His children, who are thereby my brethren. Thereafter, no man is to be despised, seeing whose son he is. None are slaves by nature but all are free-born sons of God. To the weak, love will more abundantly communicate itself, because of the weakness; as in the strength of the stronger love will rejoice. To treat men as things is wrong, for they are not that; to treat men always as persons is right, for that they are. Withholding from men, taking from men is wrong; giving, communicating, so it elevates personally in giving, is right, because God is the self-communicating God. Might is not right; love is both right and might in one, since God is love.

But if man loves and through love from its essential nature communicates self, does he not lose himself in his object, and become, so far as his own personality is concerned, non-moral? There is a difference between self-abandonment and self-communication. A man may so far abandon himself to his fellows mentally, as to take their thought as his thought; so far morally, as to take their forms of

activity as his; so far religiously, as to follow their observances, as his observances. No one can in self-abandonment become mentally a mere absorbent, or volitionally an automaton. Even an absorber of thoughts will in some degree color the thoughts he absorbs; in acting most completely according to the fashion of the times, he will nevertheless be in a way self-determining and so cannot become non-moral, though men can go a long way in that direction. All self-abandonment, however, is immoral. Very different is moral self-communication. In this, he that loses his life saves it. Very significant is the statement in Genesis concerning God's activity: And on the seventh day God finished the work which He had made; and He rested on the seventh day from all His work which He had made. This is not to say that God is not immanent in creation, present and in relation with his works; but to assure us that, though creation has risen at His word, He is still the undiminished God, distinct from the world, above it, not lost in it. So man, however fully he may through love communicate himself to his fellow men, is still himself, with personality enlarged, with self perfected through the very giving of self. Let a man impart of the truth which is his, and if the truth has been made really his, the impartation of it is a communication of himself, and he will after the impartation have a Sabbath rest in himself of deeper, richer truth. Let him communicate of his spiritual strength, unsparingly, freely as he has received, and he will return strengthened in spirit. The way to self-perfection is through self-communication, through love.

As man through self-communication does not lose his personality in his fellows, so through service of God, he does not lose his personality in God. There is a place for man as a worker, free and responsible, in the working together of all things for good. In this movement God could have made men automatic, non-moral, machines. But He has not. The personal God has made man personal, and while every hair of his head is numbered and every heart-beat predetermined, yet He calls men into His work of righteousness, as a self-conscious, self-determining being, to do moral work. Their appropriation of God is volitional. To an impersonal ground of being, there might be a passive submission; but in a personal eternally active, that is to say, Holy God, there can be a trust that issues in personal

activity. A belief that whatever will be, will be, passively accepted,—whether the belief arises from regarding God as merely will, or from the idea that there is no God, but blind forces only, moving no one knows whither, but still resistlessly; or from identifying the divine with the universe;—such belief, whatever its origin, is the parent of despair. But a belief actively realized in a personal God, Who calls men as moral beings into co-working with Himself, is the fruitful parent of good works.

But, it is urged again, will not the worship of God, the mighty, the wise, the holy, the good, so absorb man as to destroy his personality? There is something in this. God said to Moses, "Thou canst not see my face; for man shall not see me alive." But this passage, in which the difficulty is recognized, contains also the solution: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by. God has endowed man with personality and called him as a personal agent into co-working with Himself; and the gifts and callings of God are without recall. A man of strong personality like Napoleon will bear men's wills along with his will until men almost lose their personal character and become machines. He so fills the imagination, so enlists the affections of his followers that he is not only first, but almost all. How then can a man make God the source of his ethical life, the type of his ethical activity, the object of his adoring contemplation, and yet remain a self-determining moral being? The answer is not only in the fact that He covers them with his hand as He passes by, but also in the fact that He is the giving God. So they that wait upon Him renew their strength.

From contemplation of God arises reverence for God and love. Though there may arise a loathing for uncleanness, yet there does not arise self-contempt, inasmuch as God who is the giving God, the communicator of moral force, never fails to say, "Thou art my son." So out of this reverence for God arises self-respect. Not only does the personal creature in worship commune with the personal Creator, but the creature receives strength in his personality from the communion, and goes forth invigorated for his ethical work. This Jesus, some say, with His intense personality, is absorbing the race. But Jesus is not an absorbent; He is a forth-giver of life, a strength-

ener of personality, an enlarger of manhood. Under His touch Simon becomes Peter and Saul becomes Paul. But Simon and Saul do not become Peter or Paul. Each becomes Christ's man, but each is himself still.

But God as love is in His manifestation God of mercy. Does not this conception of Him break down moral law? How can full pardon be offered to transgressors of law, how salvation by grace alone and yet the law be honored and personal righteousness conserved? The view which we frequently hear expressed, that this doctrine taught in the pulpit, especially in evangelical churches, is responsible largely for the immorality of the times, is based upon a doctrine of death, not upon a doctrine of life. It assumes that the only motives that influence men are hope of reward and fear of punishment. This is a doctrine not of ethics, but of prudence. To do a thing for the sake of reward or to forbear doing it from fear of punishment is not moral. The essence of morality is love. The teaching of salvation through the sacrifice for sin does not destroy reverence for the justice of God, but increases it. The teaching of salvation by grace through the love of God does not weaken love, the essential motive of moral action. Love begets love; and love obeys the law of the beloved. No one so binds upon himself the law of his father, no one serves with so humble a spirit, none with so consuming a zeal, as the pardoned prodigal rejoicing in his father's love. Compare if you will the calm discussions by societies of ethical culture which meet and talk and adjourn, with the loving words, the earnest work, the self-sacrifice in hundreds of evangelical churches, in those most in which salvation by the sacrifice of Christ, received through faith, granted by grace apart from the works of the law, is most faithfully taught and is most fully believed. This bears the noblest ethical fruit. Hypocrites still call themselves Christians that they may gain through an appearance of godliness. If the disciples of Epicurus had, by their lives, surcharged the name and doctrines of their master with a deep ethical significance, so patent as to be generally recognized, hypocrites would call themselves Epicureans. The disciples were called Christians first at Antioch. They are called Christians still. I have not heard a proposition from any one, I see no tendency anywhere, to exchange that name for

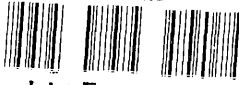
another. Sixty generations of men and women, believing in the doctrines of grace, trusting in a God of mercy, have surcharged the name of Christian by the lives they have led, by the works they have done, with such ethical significance that to be a Christian is to be the highest style of man. In this hot season upon which we are entering, they will be found by the hundred, from school and college, laboring among the dregs of humanity in the city, teaching the gospel of grace as a matter of fact, leading men to righteousness of life; while their ethical critics and reprovers will have adjourned to some mountain side, or lake, there to discuss, to criticise and reprove.

The gospel of reconciliation is a saying faithful and worthy of all acceptation; Christ Jesus came into the world to save sinners. No danger that the preaching of that doctrine will undermine morality or lessen the sanctions of moral law. Through such teaching, God is brought near to man and man is reconciled to God; hence, the spring of holy activity. Let God be apprehended fully, and there can be but one result, a full moral life. An imperfect apprehension of God leads to an imperfect moral life. Let God, therefore, be set forth before men in the fullness of His being, and there can but come by the help of the Spirit a full-rounded manhood, as in Christ Jesus the ideal man, who was made little lower than God for the suffering of death and crowned with glory and honor.

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